

Is Atonement Necessary for Salvation?

(Revised)

The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him and the wickedness of the wicked shall be upon him... -Ezekiel 18:20

Ahmed Ali

Is Atonement Necessary for Salvation? (Title)
(Revised)

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In the name of God the most merciful and gracious

FORE WORD

Religion has a strong hold in the minds of men from the beginning of the world. It is being handed down from generation to generation in no uncertain terms and has continued and still continues to govern their deeds and behaviour. The motive for all religious beliefs or dogmas involved, is towards attainment of salvation. Unlike the teachings of the other religions, Christianity in particular holds VICARIOUS ATONEMENT of Jesus as absolutely necessary for the attainment of salvation. In that case the goal is quite easy to reach and involves no hard and fast rules regulating human behaviour towards God Almighty and towards one another. It needs clarification in every detail.

The main reason for undertaking this small work is to invite the discerning readers to examine the truths explained and leave it to their individual discretion and evaluation.

Ahmed Ali
Author

INTRODUCTION

But the comforter, which is the Holy Ghost whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you -John 14:26

The act of bringing into remembrance becomes necessary only when one forgets completely what he had been exhorted to do or does something else which had not been instructed to him. If one strictly abides by the teachings and follows them meticulously, the need does not arise to bring those teachings into one's remembrance. Bringing into remembrance in the latter case is quite unnecessary whereas it is quite essential in the former case. Therefore, the last part of the above verse, in which Jesus prophesied, focusses considerable light on the need for the followers of Jesus to be reminded by bringing the real teachings of Jesus into their remembrance, WHICH EXPLAINS THE FACT THAT THE REAL TEACHINGS OF JESUS HAD BEEN COMPLETELY FORGOTTEN OR IGNORED as had been testified by Jesus himself in this verse.

If any nation or race or group of people professing any particular religion forgets the real teachings of its founder, then the false dogmas, doctrines and beliefs survive in place of the real teachings. In a situation such as this, a person has to appear to remind and teach as had been prophesied by Jesus in the aforesaid verse, "HE SHALL TEACH YOU ALL THINGS". Who this person to remind was, is a subject dealt with in another tract under the caption, "THAT PROPHET", but the arguments taken up here by way of a detailed explanation of the verse from the Qur'an revealed to "THAT PROPHET". In this verse,

the prophet declares that “JESUS WAS NEITHER KILLED NOR CRUCIFIED¹”, which completely contradicts the doctrines of Atonement² and Resurrection as made out by the church to be the major factors for the attainment of salvation, the basic theory on which the church is founded.

The Qur'an declares as follows:-

And their (Jews') saying, 'we did kill the Messiah, Jesus son of Mary, the messenger of Allah', whereas they slew him not, nor crucified him, but he was made to appear to them like one crucified; and those who differ therein are certainly in a state of doubt about it; they have no definite knowledge thereof, but only follow a conjecture; and they did not convert this conjecture into certainty

-Qur'an 4:157

Bearing the above verse from the Qur'an in mind, a careful study of the points discussed in this book-let written entirely on the basis of biblical scriptures only, one cannot but recognize and accept the truthfulness and authenticity of the Qur'an when it has so boldly declared that —

JESUS WAS NEITHER KILLED NOR CRUCIFIED

We have taken up this small work as a detailed commentary on the verse from the Qur'an under reference in general, and in justification of its claim in the light of the Bible in particular.

Ahmed Ali Author.

1. To crucify means to kill one by means of crucifixion. 2. The death punishment awarded to Jesus for the accusations made against him as a traitor, has been believed and preached as his wilful vicarious atonement for the sins of mankind.

Author's note on the second edition

The first edition of this book was printed and published by me in the year 1982. Only 1000 copies had been printed which were gone out of stock within the span of two or three years. We gave the copies only to the interested readers at the cost price of the book - plus postal charges extra from nonlocal parties. 70-100 books were sent free of cost to those who earnestly requested to send them the books.

The book has been written not with commercial outlook, but with a determinant motive to bring out the facts which have been shrouded in the darkness of wanton manipulations of the church and its wide propaganda.

In spite of great demand by the public, I could not publish the second edition in due course for which I not only am expressing my deep regrets but also request all those that are concerned to apologize for my noncompliance with the public demand.

However with earnest hope and expected co-operation from our readers I do hereby express that each copy of the book has been priced at Rs 70/- which is of course a meagre amount for a book consisting more than 115 pages.

Further with pleasure I would like to mention that one more chapter under the head “Satan promotes every evil” at pages 53-58, has been incorporated in this edition. And some necessary information

relevant to the subject has been added to make the book more effective and some irrelevant points have been deleted and hence it may be regarded as a revised one. Letters from readers also have been incorporated so as to make the readers understand the public reaction and its evaluation.

As regards to the title of the book **‘Is Atonement Necessary for Salvation?’** some expressed their view and maintained that without atonement, salvation cannot be attained and further pointed out saying - **“Your title of the book is rather suggestive of antepathetic tendency which is contradictory to the well established principles of all religions about atonement”**.

The literal meaning of the word **‘Atonement’** is to do something as compensation for the loss or harm caused erroneously or wilfully. But in religious terminology it is meant for **‘expiation for the sin committed’**. Sin means, to act against the will (command) of God. Thus expiation is recommended in all religions.

Unlike all other religions, Christianity particularly holds atonement as a necessary means to get salvation. To be frank, atonement for one’s own sin, by one’s ownself is commendable and acceptable. But what sounds ridiculous is - the Church holds every one (all mankind) responsible for the sin... not of one’s own but the sin of Adam the first man. He ate the forbidden fruit and became a sinner. So far it is reasonable because he disobeyed God’s commandment and hence he

became a sinner. This decree is acceptable beyond controversy. But one wonders as how his progeny who has no concern at all with his sin can be held responsible on whose behalf a vicarious atonement is ordered. It is as humorous as **‘A’** killed a dog and as his expiation let **‘B’** be crucified is the decree of Church. Exactly in this way the entire mankind has been made accomplice in the crime of Adam. And for its expiation Jesus was made a scapegoat and was crucified though he was reluctant to carryout the meaningless atonement. Now I would like to bring to the notice of our readers that the question of our title **‘Is Atonement Necessary for Salvation?’** implies to mean as suggestive **‘not necessary’** in the sense of Christian atonement only but not the general atonement in the sense of expiation as suggested by the scriptures.

In our first edition, we found printing errors and spelling mistakes. But this time we have taken possible care to avoid such errors from this edition. If at all any error or mistake is noticed in this edition it may kindly be brought to our notice, so as to recorrect them in our further edition.

Ahmed Ali
Author

Opinions of readers1

Dear brother

Mr. Ahmed Ali

Assalam alaikum.

At the outset I apologise for the inordinate delay on my part in writing to you. It's because I am rendered no leisure at all. Nevertheless, I read the book thoroughly and got almost absorbed in it. I surprise and admire your meticulous study of the Bible. I fully concur with your argument and theory propounded absolutely putting their Atonement theory to a naught. This goes to prove that the Bible is subjected to papal interference and adulteration. We the muslims have faith (Iman) on it and we have to revere it. On account of Church's mischief in articulating the text to their whims and fancies, the Atonement theory, obviously loses water.

Well done! my brother! Kudos to you. It is an eye opener not only to a Christian but to a Muslim too who ultimately adores the Qur'an, in which not even a syllable is altered. This critical work is a compendium of the vast work on Biblical study. Salaam alaik to one and all.

Anantapur
04-04-1987

yours

M. Zakria Baig. M.A., (Litt.), M.I.E., (India)
M.I.S.T.E., Dip. T.T., Lecturer
Govt. Polytechnic. Anantapur

Opinions of readers 2

14-04-1990

Mohammed Ahmed

21-4-694 Bowli Gulab singh
Hyderabad - 500264

Dear Br. Ahmed Ali saheb

Assalam O alaikum wa Rahamathullah.

Hope this finds you in best of health.

I have finished reading your book about Atonement in Christianity and have come across new knowledge about Christianity not to be found elsewhere.

May Allah recompense you bountifully for your efforts.

I wish there were such a book about Trinity also.

Please convey my salams to all friends.

yours Sincerely

Mohammad Ahmed

Opinions of the readers.... 3

N. Rahmathullah

12-11-92

Poduru (W.G.Dt)

Respected Ahmed Ali

Assalam -o- Alaikum

I could not write to you as soon as I returned from Kakinada. After going through your English book 'Is Atonement Necessary for Salvation?' in between lines I could understand some points. Pastors and elite people from Christian community should read these points.

And they hold the Jinns to be partners with Allah though He created them and they falsely ascribe to Him sons and daughters without any knowledge. Holy is He and exalted far above what they attribute to Him!

The originator of the heavens and the earth! How can He have a son when he has no consort and when He has created everything and has the knowledge of all things? -Qur'an 6:101-102

There are some Christian denominations also who are knowing this fact following accordingly.

To this end was I born and for this cause came I into the world that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, what is truth?

-John 18:37-38

Pilate did not stay till he received the answer about truth, from Jesus but went out.

It is impossible to establish Islam, only from Biblical verses. Because it consists of sentences which both support and contradict the Islam. But you have tried to turn to those that seek after truth towards Islam by quoting only the Biblical verses and left the choice of determination upon the readers. It is my opinion that the Christians who go through your book meticulously (seriously) cannot be at ease. False and truth can be well judged on the day of Judgment. But by that time there remains no time for man to do whatever. In this way it can be well speculated that the fate of crores of people who are not on truth (Islam) is very miserable. I hope that you would bring out another book under title 'There is no way but Islam'.

(Sd.) Rahamatullah

Note: Telugu letter has been translated into English.

Opinion of the readers 4

N. Bhima Raju
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Hyderabad

Cross is (my) resort

It is a stern order (in writing) of N. Bhima Raju to Ahmed Ali.

I have gone through the book written by you under title Siluve Saranyama? You have stated that in your Quran it has been written that Jesus was not crucified under Ref. 4:157. What necessitated Qur'an (to state) about Jesus? If at all Qur'an (is particular) to preach about only Jesus- let all read it and understand (as has been mentioned there in). But why (are you) interested about Church? But why about Christ (for you)? Do you know where from Christ came and what he did and to where did he go? Showing some verses from the Bible and giving your wrong interpretation by adding some foolish words to them and omitting some words from them (verses of Bible) why have you written according to your choice and will, has Jehova asked you to write? Have you not read what will be the fate (of those , that) add one word to the verse of the Bible or remove a word from it? The horrible diseases and epidemics what all have been stated in Bible will cleave and finally he will be led to eternal damnation. Why have you written like a blind? If it is possible for you, read the whole Bible and understand it and the scriptures relating to Christ and his life as made mention therein and follow according to his word (teachings) then only you shall get the eternal life. Or otherwise, if you give your useless inter-

pretation on the Bible thinking yourselves to be well-versed on it, it is likely that you would lead some people to Hell along with you, beware of this fact: worse is your state than a blind. For example there are four blind people who were taken to an elephant and were asked to explain what an elephant resembles like. The first of them caught hold of its tail and said- 'Elephant is like a thin rope'. The second one touched its leg and said- 'Elephant is like a pillar'. And the third one passing over his hand on its ear said- 'Elephant is like a fan. (fan means a thing useful to separate the chaff from wheat). And the fourth one passing his hand over its trunk said- 'Elephant is like the trunk of a tree': same is your case too, as you have written as you pleased taking the only one verse which you caught hold firmly.

Jesus said about those sinners only that call him Lord, Lord, having committed iniquity - but not regarding the righteous people. It is really surprising to see you (notice) your incapable nature of mind which failed to understand this much of variance (in the verse). The book which has been written by you consists of only LIES throughout which act finally leads you to permanent Hell. It is better if you realise this fact (immediatly).

You apologize to Jesus and keep faith in him and beg to Father in the name of Jesus and be Baptized in his name and follow according to his teachings- then only it is possible for you to reach Father (God) and if you perceive this fact it is far better for you. And also it is good for you if you realize (the fact) that the readers of your books if ever they follow you and your books (as written therein), it is likely that many from the society (community) go to Hell along with you. Forgiveness of sin (salvation) is possible only through the blood of Jesus the fact of which can be possibly made known to every reader of the Bible who understand it. Not knowing, at least, the difference be-

tween heaven and paradise you have written as you wished. Paradise is (quite) different from Heaven. (I wish that) this point should be made known by your goodselves (Luke 23:43). Scriptures revealed before hand about Christ under references- Luke 24:26-34 Matthew 20:28 Matthew 22:42 Mark 15:37 Matthew 27:50

Despite all these evidences from scriptures, you denied his death on cross saying whether it was reasonable to believe his death by mere 5 wounds. For a while put on your head a crown (plaited) of thorns and get yourself nailed in two palms and feet and let your side be pierced by a spear - and see how long would you remain alive. How horrible is your mean mentality. Have you examined Christ when his life was not extinct? And did you arrange doctors for his treatment, keeping him in a very spacious grave wherein walking about here and there was possible? Were you there at the place where Jesus was explaining his disciples the mode of attacking the enemy? your stupidity can be calculated here only. Did he (Jesus) tell you that he was not willing to be crucified? Have you accompanied Iscoriot Judas when he was going to heaven? Have you kept a guard and did you inform the Roman soldiers that Jesus was not risen? Were all words of Jesus really mere lame explanations? Were you there beside Jesus when he was ordering his disciples to run away from there (to be escaped from being caught by the enemy)? Are you a relative of Joseph of Arimathaea and being with him, did you give medical treatment? Have you any evidences/ can you show proofs thereof? Have you seen the body of Jesus by a careful examination? As he was alive (according to you) did he closely move along with you keeping himself in disguise? Did Jesus request his disciples to pray particularly for him that he might be saved from the enemy? Did he say to you that Iscoriot Judas was also present among them when he appeared to 12 disciples

after he was risen? You Stupid. There were only 11 disciples. Perhaps, you are expecting to go to Heaven without least knowledge by writing books according as you wished. Indeed you would go to Hell the fact of which should be made known (to you). Do you reform the society? Can you save by yourself? Think over. Can people go to Heaven by criticizing others when a clear commandment is there that they should love to others? According to Luke 24:44, had not Christ died how could he have risen? If you do not have (enough) knowledge come to me, and I will teach you. I have studied the complete Bible. I am not writing like you (did), taking one verse (for consideration). If you have guts (and) a wish to go to Heaven, know the knowledge through phone to me. Know the truth.

Have I any pleasure at all that the wicked should die? Saith the Lord God; and not that he should return from his ways and live?
-Ezekiel 20:23

The above is the will of God. So one should turn towards Him and amend one's deeds. God will please with such ones.

know the following truth so as to reach the Father. Jesus saith unto him- 'I am the way, the truth, and the life, no man cometh unto the Father but by me'. -John 14:6

My phone number is - 9849451261

You are indeed the representative of Satan. Satan dwells in you, better you understand this point.

(Sd.) N. Bhima Raju
22-11-2009

Note: Telugu letter has been translated into English

Pause for a while...

The Creator God has bestowed the faculty of discrimination exclusively to the man. By virtue of this not only he enjoys by himself the benefits what he obtains but also tries to dispense them to the mankind at large. For this purpose he adopts discovering and analysing and practising experimentally out of every thing. It is most commendable thing. But anticipating the perfection to get the results in one's own favour to be fulfilled in this ephemeral and instable worldly life may be regarded as innocence likewise wishing of eternal and supreme bliss in this transitory life can be treated no more than quenching of the thirst in the mirage of the desert. So first we should understand that the eternity has been reserved only in the Kingdom of heaven. For this it is indispensable that one should discover the spiritual facts. Just as how we are getting the worldly benefits by making the meticulous observation of every thing similarly the strict observance of the truths that have been disclosed in the research of religion paves the way to the peace and happiness in this life and hereafter. The book - **'Is Atonement Necessary for Salvation?'** is such compendium of truths as has been derived out of the experiment and research work on the religion. And it is beyond doubt that this book provides the fruits to the researchers of truth who love the facts and reality with the unprejudiced mind. My humble appeal is- study this book in between lines and ponder over the points with pleasant mind and if you find them to have been written only basing on the scriptures try to abide by them immediately to attain the Kingdom of Heaven.

Ahmed Ali

Author

In the name of God the most merciful and gracious

Is Atonement Necessary for Salvation?

INTERCESSION OF JESUS – A MYTH

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works?

And then will I profess unto them, I never knew you. Depart from me, ye that work iniquity -Matthew 7:22-23

The above is the prophecy of Jesus, made towards the close of the sermon on the mount (Matt. 5-7 chapters) stressing on the point that on the day of judgment, Hell having been decreed upon them many people would approach Jesus for his intercession and to question him for the reason which caused their ill-fate, in spite of having had a great faith in him, producing and professing to have performed a number of marvelous miracles in his name successfully while still living in the world, in proof of their staunch belief in him. But Jesus would reject them, saying "I NEVER KNEW YOU: DEPART FROM ME, YE THAT WORK INIQUITY".

Who would be these unfortunate people who in spite of having such a great faith in Jesus and in token of which they have produced those marvelous miracles and yet would be rejected? And what was their unpardonable iniquity committed which would lead them to eternal damnation?

(The answer is given by Jesus himself in Matthew 7:21)

Not every one that saith unto me Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which which is in Heaven

(See annexure for detailed explanation).

The above verse means “everyone (all) that saith unto me Lord, Lord, SHALL NOT ENTER into the Kingdom of Heaven” but “only he (or everyone) that doeth the will of my Father which is in heaven SHALL ENTER into the Kingdom of Heaven”.

In this verse there are two points to be considered, Viz.,

1. which forbidden act disqualifies one to enter into the kingdom of Heaven.
2. which act ordained by God to do, qualifies one to enter into the Kingdom of Heaven.

These two points have been covered in the above verse which stresses on the following instructions.

“Whoever calls me (Jesus) god, attributes divinity to me, worships me, and beseeches help from me leaving God alone, SHALL NOT ENTER into the Kingdom of Heaven, but he that observes the law

and walks in God’s statutes **SHALL ENTER** into the Kingdom of Heaven”

Thus in the light of the above verses (Matt. 7:22-23) what we have conclusively arrived at is that Jesus can neither save the sinners nor intercede for them, but on the contrary, he would drive them away from his presence in great disgust saying – “**‘I NEVER KNEW YOU: DEPART FROM ME, YE THAT WORK INIQUITY¹’**.”

ORIGINAL SIN – DOCTRINE OF ATONEMENT

Contrary to this crystal clear prophecy of Jesus, the Church professes the misleading doctrine that whoever believes in Jesus as a SAVIOUR, can be saved. And to justify this belief it has substituted the doctrine of **ATONEMENT**. Let us examine carefully how far this doctrine of atonement is correct in the light of the acts and teachings of Jesus quoted in the Bible itself.

Before going into a discussion of the point at issue, it is necessary that we should understand the theory of Atonement. The theory of atonement is the outcome of the Christian presumption of the existence of **ORIGINAL SIN**.

As per the Christian view point, a man however righteous, cannot be free from sin, because, he is begotten of Adam, who sinned, and whose sin is being transmitted hereditarily to the generations that follow. Thus there is no escape from sin and for a sinful man there is no salvation to attain, except by means of **VICARIOUS ATONEMENT** by a sinless man. And therefore, God being merciful and just as well, sent His son (Jesus) into the world, in human form to atone for their sins who believe in him as the son of God and saviour of mankind and

1. For a comprehensive explanation of the matter, please refer the last chapter under Annexure.

to redeem them from sin by suffering in Hell as recompensation. So Jesus, appeared at the appointed time to carry out the act of atonement, was put on the cross and crucified. The body remained in the sepulchre for three days and three nights while the spirit suffered in Hell in atonement for the people who believe in him¹. And on the third day, the soul returned to the grave and entered the body. Thus the Resurrection took place. Forty days later, he ascended to Heaven bodily. This is the essence of the atonement theory of Christians, Viz., ATONEMENT – RESURRECTION – and ASCENSION, on which the Church is basically founded.

POINTS FROM THEORY OF ATONEMENT

On a careful examination of the atonement theory, the following points come into light and need be examined closely.

1. Every man whosoever has come out of the progeny of Adam (means every human being) is not free from sin, because he inherits the sin of Adam. Therefore everyone is a born sinner.
2. A sinner cannot attain salvation unless atonement is made on his behalf.
3. A sinner cannot offer atonement for a sinner: therefore one that offers atonement must be free from sin (original sin).
4. Atonement should be offered with a free will and should not be enforced as otherwise it counter-acts the purpose for which it is intended to be made.
5. Body should be crucified – and soul should suffer in Hell².

1. Acts 2:27-31

2. Romans 5:12-19

LEGACY OF ORIGINAL SIN

Now let us see how far the above points are consistent with the theory of atonement of Jesus. In the theory of atonement the first point to be taken into consideration is about the original sin. Church makes people believe that all men are sinners, inheriting the sin of their forefather, Adam. Thus the hereditary sin is being transmitted in succession to all generations. Therefore everyone is born in sin¹.

But on studying the Bible carefully we can draw quite a contradictory inference to that of the above.

And in process of time it came to pass, that cain brought of the fruit of the ground an offering unto the Lord. And abel, He also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto abel and to his offering: but unto cain and to his offering he had not respect. And cain was very wroth, and his countenance fell. And the Lord said unto cain, why art thou wroth? And why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door. -Genesis 4:3-7

Take note of the verse (4:7 of Genesis).

If thou doest well, shalt thou not be accepted? And if thou doest not well sin lieth at the door.

Cain and Abel were the sons of Adam who were begotten after the event of his committing sin. If the sin of their father had been inherited by them, the thanks offerings of both the sons would have been rejected by God. But the offering of Abel was accepted and that

1. Romans 5:12-19

of Cain rejected. Further God remarked that if Cain too had done well, his offering too would have been accepted meaning Cain too would have been promised the reward. In the above passage we understand that Abel having done well, obtained the nearness and the favour and forgiveness of God and Cain had lost the opportunity as a result of his own deeds, millions of years before the time of Jesus. One was accepted and the other rejected only as a result of their deeds, but the question of either the original sin or the atonement did not arise. This passage not only rules out the false belief that man inherits the original sin, but also disproves the theory of Atonement.

Further, note the two clauses in the verse, “if thou doest well” and “if thou doest not well” to mean that God has given man FREE WILL and FREEDOM OF CHOICE and put him at liberty either to do good or evil according as he deems fit and proper. Virtue and vice cannot be inherited, but only they can be externally credited to the perpetrators. “Whosoever doest well, will be rewarded in Heaven and whosoever doest not well will be rejected (punished in Hell)”. But nowhere in the teachings of Jesus is it mentioned that man is born in sin and that therefore atonement on his behalf is an absolute necessity to attain salvation. As a matter of fact, how many prophets have not come and preached and invited people to come into a life of righteousness with its eternal reward in Heaven; and warned people against the evil which leads them to eternal damnation? They all taught about the mercy of God and about the acceptance of the repentance of a sinner. But there is no record anywhere of any prophet having said anything about vicarious atonement. If people fail to get eternal reward for the simple reason of noncompliance of the terms necessary for atonement for the supposed original sin, in spite of following the preachings of the prophets, then where is the need for God for sending prophets into the world? If the supposed “Original Sin” of man

stands as an obstacle against his entrance into the bliss of God in spite of following the prophets, then are not all the prophets liable to be regarded as liars and false? And can God who did not send Jesus in the very beginning of the world for the purpose of atonement for the presumed original sin of man be not regarded as unreliable? And if the theory of atonement were true, God, as a matter of fact, ought to have and should have indeed, sent Jesus in the very beginning of the world, to atone and preach and establish the atonement theory through him and through all successive prophets of Jesus. Therefore, if this theory were to be correct, all prophets and their followers prior to Jesus could in no way attain salvation, but gone to Hell, for want of atonement for their original sin. But contrary to this theory the NEW TESTAMENT itself teaches that all the prophets and their followers would attain salvation.

There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out -Luke 13:28

MAN IS BORN SINLESS

Further in support of our view point that man is born free of sin, and that by his deeds only he would become either righteous or sinful, read what Jesus says:

I came not to call the righteous, but sinners to repentance.
-Luke 5:32

The above verse clearly says that Jesus came only for the sinners, to make them repent for their sins, and thus make them turn to righteousness. If at all there is inheritance of the original sin, Jesus could not have discriminated the sinners from the righteous. According to

the theory both the sinners and the righteous were not free from the original sin; therefore their original sin could not be condoned without the atonement of Jesus. In such a case Jesus would have invited both the sinners and the righteous as well and offered his atonement on behalf of both. But Jesus clearly says that he came only for sinners. Then did he not mean that man is free from the presumed original sin and that whosoever commits sin on his own shall become a sinner, and that everyone not by virtue of his being the offspring of Adam a sinner? The same view is further reiterated in the following verses.

At the same time came the disciples unto Jesus saying, who is the greatest in the kingdom of Heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, verily I say unto you, except ye be converted and become as little children ye shall not enter into the Kingdom of Heaven. Whosoever therefore, shall humble himself as this little child, the same is greatest in the Kingdom of Heaven. -Matthew 18:1-4

In the above verses Jesus clearly points out two important and distinct qualities of the children, those are (1) they are free from sin and (2) they are humble. That is why Jesus told his disciples that whoever wished to earn an entry into the Heavenly Kingdom, should convert himself into a state of childhood. That means he should become as pure and free from sin as a child. Then only he would be qualified for the entrance into the Kingdom of Heaven. Jesus states further, that one who desires to become greatest in the Kingdom of God, should humble oneself as a child. That means one should become as humble, meek and innocent as a child which quality exalts him to the superlative degree of bliss in the kingdom of Heaven. In the light of these verses we can understand that children are free from sin,

even from the original sin tagged to them. If there is any influence of original sin over children as is believed by the Church under the theory of original sin, Jesus would not have asked his disciples to become like children. Thus man is born sinless.

RESPONSIBILITY FOR SIN

Further, contrary to the doctrine of original sin, God Almighty who is very merciful and just says in the Bible that one is not responsible for the sins of others. Neither the father is responsible for his son's sin nor the son for his father's. One is responsible for one's own deeds.

The soul that sinneth, it shall die. The son shall not bear the iniquity of the Father, neither shall the Father bear the iniquity of the son: the righteousness of the righteous shall be upon Him, and the wickedness of the wicked shall be upon him. -Ezekiel 18:20

If this be the case with the immediate succeeding son of the present generation, how unreasonable it is to say that all the sons of this generation and those of the past millions of generations before Christ, shall be called upon to account for the original sin of Adam!

REPENTANCE ENOUGH FOR SALVATION

Further God not only holds one responsible for one's own sins and transgressions but also assures that all the iniquities, sins, transgressions etc., however great, will immediately be pardoned and shall not be accounted for against, provided one turns to Him in repentance.

But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is law ful and right, he

shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live? -Ezekiel 18:21-23

Thus the merciful God is ready to pardon sinners of the iniquities committed by them wilfully or out of ignorance. On the contrary to this promise, the Church preaches that unless one keeps faith in atonement one's original sin (inherited sin) will not be pardoned.

On the whole, in the light of the above arguments it is evident that man in the first instance does not come into existence with the original sin of Adam inherited. Man comes with a clean sheet which he fills with virtues and vices depending on the deeds he does on the earth. If his virtues out-number his vices he shall attain the Kingdom of Heaven and vice versa. Thus the first and the second points of the atonement theory are baseless and proved to be false. So far we have proved that the inheritance of the original sin is baseless. Even if we take it for granted that man inherits the original sin, let us consider how far the atonement theory advocated by the Church is useful to the Christian belief.

ATONEMENT THEORY REFUTED

As per the doctrine of the original sin every human being is a sinner having inherited the original sin of Adam.

JESUS NOT EXEMPT FROM ORIGINAL SIN

Is not Jesus a man? Is he not the descendant of Adam? Then is he free from original sin? Well. Christian Church may explain that Jesus

having been conceived by a virgin without the usual earthly father, was free from the curse of inheritance of the original sin of Adam. Please refer to the book of Genesis chapter 3, in which you will find that the forbidden fruit was first eaten by Eve the spouse of Adam, who in turn made Adam to eat it. Accordingly both the parents of the human race were involved in the same transgression. Thus not only Adam but also eve was equally responsible for the original sin which is being transmitted to every man. Now let us come to the point.

Of course, Jesus did not have a biological father, but he had an earthly mother Mary through whom the hereditary sin (original sin of Eve) should have been carried over to Jesus. In the other way, Mary was the daughter of Adam, who inherited the original sin of Adam, and when she conceived Jesus, he instantly inherited the original sin from her. However, the fact remains that, in any case, Jesus could not have escaped from inheriting the original sin (may God forbid). When he too inherited the original sin and was not free from it like any other human being, how could he atone being a sinner himself? In this way also the atonement doctrine is proved to be false.

UNSUITABILITY OF JESUS TO OFFER ATONEMENT

Further, according to the theory of Atonement all men are born sinners. Therefore to attain salvation, a sinless person should atone and suffer in Hell¹ for the remission of their sins, especially from the original sin which is being transmitted from man to man engulfing all mankind. Jesus was appointed for this great task, and therefore, to redeem mankind from sin, he should have atoned by suffering in Hell¹ as ransom for the original sin of man.

1. Acts 2:27-31

Was Jesus a suitable person for this task of atonement? To know this we should examine the personality of Jesus. According to the prevailing belief of the Church, Jesus is one of the TRINITY, and appeared in the world in human form. In other words, the person of Jesus was comprised of human flesh and divine soul. If at all God required real atonement, was it a wise decision to select Jesus himself, a God-part of TRINITY for this purpose, and does it matter or make any difference whether his divine soul enters paradise or Hell? As a matter of fact both Hell and Heaven are equally under the absolute control of God. Neither Hell can trouble God nor Heaven can comfort. Therefore atonement offered by a supernatural being cannot be regarded as a real atonement, as it should be offered by a **sinless man**. On this angle also, the atonement theory advocated by the Church is certainly incorrect. For once let us take it too for granted that Jesus suffered in Hell¹ for the atonement of the sins of mankind.

ANTICIPATED DESTINATION OF JESUS – HELL OR PARADISE?

WHERE DID JESUS REALLY GO? TO HELL OR TO PARADISE? Did Jesus go to Hell to suffer in atonement for the sinners? No. As per the theory of atonement he should go to Hell to suffer¹. But what peculiar is, contrary to this Jesus expected to go to paradise. Read what Luke has to say about this in his gospel.

And there were also two other malefactors, led with him to be put to death. And when they were come to the place, which is called calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. -Luke: 23: 32-33

1. Here, in taking this argument, our intention is, to bring out before our readers the paradoxical notion that the Church has on the person of Jesus. On one hand it claims divinity to Jesus and on the other, regards him to be a sinless man who was sent for the atonement of sinners.

And one of the malefactors which were hanged railed on him, saying, if thou be Christ save thyself and us. But the other answering rebuked him, saying, dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy Kingdom. And Jesus said unto him, verily I say unto thee, to-day shalt thou be with me in Paradise. -Luke 23: 39-43

From a perusal of the above verses it is clear that Jesus assured the other malefactor that he would be in paradise with him that very day. If he were (as per the atonement theory) to go to Hell why did Jesus say that the other thief would be with him in paradise on the same day? Does not the verse clearly mean that Jesus expected to go to paradise immediately after his death instead of going to Hell? As a matter of fact, when Jesus was put on the Cross, death was inevitable and so, being a true prophet of God, Jesus was under the impression that he would attain paradise immediately after his death and consequently assured the other malefactor that he would also be with him in paradise that same day. If the atonement theory were true Jesus would not have said so, and expected to go to paradise and not to Hell. If he were really to atone for the sins of mankind, he should have gone to hell instead. In this way also the atonement doctrine is proved wrong.

SELF-EFFORT TO REINFORCE DIVINE HELP

The final point of atonement theory is that one who offers atonement should offer it with a free will and freedom of choice, whole heartedly and spontaneously. Atonement offered unwillingly is not atonement at all as it counter-acts the principle of atonement. And unwilling atonement would not be accepted, but on the other hand rejected like it was done in case of Cain, one of the two sons of Adam.

On one hand the mission of Jesus was getting gradual progress (John 10: 40-42) and on the other hand the enemy was on pins and needles to destroy the same at any cost even by putting Jesus to death (Matt. 26: 3-5). Such humiliations and persecutions were not new at the time of Jesus, but every prophet of God, even preceding Jesus met with the same misfortune (Matt. 5: 11-12). Many prophets were killed, and many were stoned and many a prophet was rejected (Matt. 23:37). This was the reason why Jesus used to preach always avoiding confrontation by his enemies. And when he had to meet his adversaries face to face he always tried to escape and managed to give them the slip (John 10: 39 & 11: 54-57). When the un-favourable tide grew out of hand, it became too hard for Jesus to carry out his mission. However he was quite aware of the fact that he would certainly be put to death just as many other prophets had been, and yet he continued to carry on his mission of preaching somehow managing to do so secretly. On one day Jesus felt sure that he was going to be betrayed into the hands of the enemy who would persecute and ultimately kill him by crucifixion.

Therefore he made up his mind to take refuge in the garden of Gathsemane where he used to go frequently along with his disciples. And he presumed it to be the only place where he could safely hide himself from the wicked hands of the enemy. But he was sure that some of his own disciples had joined hands with the enemy through whom the hiding place might be betrayed or shown to the enemy. And therefore having no other alternative, he decided rather to defend himself by his own trials and self-efforts, and then by beseeching help from God, for deliverance from the hands of the enemy.

Whenever he wanted any help from God, it was his custom to make self-efforts first and then to pray God to help him in his task.

A good example of Jesus' beseeching help from God in this way after making his own trials and efforts can be seen from the following verses.

Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. And his disciples say unto him, whence should we have so much bread in the wilderness, as to fill so great a multitude? And Jesus saith unto them, how many loaves have ye? And they said, seven, and a few little fishes, and he commanded the multitude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks, and brake them and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. And they that did eat were four thousand men, beside women and children. -Matthew: 15:32-38

In the above verses, we understand that a multitude was with Jesus for three days whom he did not like to send away without food. He pitied on them lest they would faint in the way if were they sent in starvation. There was no means of feeding the multitude and therefore he enquired his disciples if they had anything on hand to feed with. As a result seven loaves and a few fishes were brought before Jesus. He took them in his hands and praised the Lord. That is to say he prayed God to shower His mercy and provide from His bounty making this little quantity of bread and fish enough to feed the great multitude.

In the above instance it is clear that he had not simply and idly begged God to give sustenance, but he made a little effort for what little he had and then prayed God, and God showered his mercy and provided from his bounty wherewith the small quantity of bread and fish were made plenty enough for such a great multitude.

As a matter of fact this is the real way and procedure of beseeching help from God. Simply depending on Heavenly help without our efforts and trials brings no fruit; but it is against the law of nature that God has given for man. So also, simply depending upon our own trials and efforts without seeking God's bounty and mercy is un-Godly. But a righteous and Godly man always beseeches Divine help after having perfectly gone through his trials and efforts. This is why Jesus, before going to pray God to save him, made his own trials and self-efforts for saving and defending himself from the enemy.

DEFENCE MEASURES : PROCUREMENT OF SWORDS

Now let us see what trials and efforts Jesus had made and the way he had prayed God to save him from the ignominious death awaiting him, if he happened to be betrayed.

No sooner did he realise that a conspiracy had been made to betray him, than he ordered his disciples to get ready to meet the enemy with weapons for self-defence.

And he said unto them, when I sent you without purse, and scrip, and shoes, lacked ye anything? and they said, nothing. Then said he unto them, but now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword let him sell his garment, and buy one ————
—Luke 22: 35-36

The above passage clearly speaks that Jesus had ordered his disciples to buy swords if they did not have them, even by selling their garments. Order to acquire swords even by selling their garments itself stresses the immediate and timely necessity and importance of possessing the swords. What could have been the motive for acquiring swords even by selling their garments just a few hours before the betrayal of Jesus, were they not for defence purposes?

And they said, Lord, behold, here are two swords. And he said unto them, it is enough. —Luke 22:38

When he was told that there were two swords available he satisfied himself and assured his disciples that they were enough; because he knew that the scribes and the priests were not courageous enough to face him in a combat.

In this respect, recall to your mind the incident which took place when he entered the temple and found people selling doves etc., the way he drove them out of the temple, whipping them singlehanded.

(Ref: John 2:13-16).

But now this case is different. At that time he was all alone. But now he was about to be accompanied by all his disciples. In the former case he had only a whip for his weapon; but now he would have swords. So he estimated the strength of his enemy and satisfied himself that the two swords and the little group of his man-power were enough to overcome the enemy.

ACQUISITION OF LETHAL WEAPONS – PURPOSE AND SILENCE OF THE CHURCH

The Church is silent to show appropriate cause for the immediate necessity of acquiring the swords by them, even by selling their garments, just before the betrayal of Jesus, if it was for other purposes than for defence as we told.

Did Jesus ever instruct his disciples to carry weapons with them? Or did he ever arm himself with weapons? But now what necessity was there to have weapons acquired even by selling garments just before his betrayal unless they were meant for **SELF DEFENCE**?

Is it unlawful or an offence to defend oneself by his self efforts when there is a threat of danger to his life from the enemy? NO, certainly not. One is obliged to defend one's self to the last, when one is attacked, unjustly and illegally by the enemy. Then are we thus trying to give a wrongful colour to the defensive measures taken by Jesus at the time of his betrayal? No. We are only bringing into light the facts which the Church is wantonly garbing in order to justify their false doctrines created about the Atonement and Resurrection.

If Jesus had really meant to atone for the sins of men as the Church proclaims, he should not have resorted to defensive measures. Instead, he should have submitted to his betrayal unhesitatingly and voluntarily allowed himself to be crucified and sacrificed his life as ransom for the original sin of man.

The Church does not answer the question why Jesus had resorted to defend himself with weapons, if he were a lamb led to the slaughter house in order to be sacrificed for the remission of human original sin.

Does this singular act of Jesus not prove that Church is dreaming of attaining salvation under the atonement doctrine?

APPOINTING DISCIPLES TO GUARD - AND CHECK

Thus after acquiring swords, and accompanied by all his disciples, he made his way to the garden of Gathsemane where he instructed them to follow the plan of defence and attack. (Though the details of this plan were not recorded in the Gospels it is but reasonable to presume that he did explain the plan to them because when he had stressed the need and importance of obtaining the swords even by selling their garments, he would not have kept quiet without instructing them when and how to use them). And then, after thus making his self-efforts he went to pray God to save him from the ignominious death and persuaded his disciples too to pray for the success of their plan and to keep a vigilant watch.

Tarry ye here and watch with me. -Matthew 26:38

For Jesus it was the hour of life and death. He explained to his disciples the importance and the ready need for the swords. He prepared them for battle to attack the enemy for self-defence. He gave instructions to them with the mode of attacking the enemy and of the defence and finally after making all of his self efforts for saving himself, requested the disciples to pray God for the success of the plan and to keep guard watchfully. But what had dampened his expectations was the curious fact that the guardians of the unfortunate Jesus were found unconcernedly sleeping in spite of all the precautions taken and instructions given. Jesus was so curious and disturbed in mind that he could not stay at the place where he was praying God but very often returned to his disciples to check whether they were alert and care-

fully guarding or not. But every time he went to check, he found them sleeping with swords by their sides like a mother sleeps with its suckling child.

And he cometh unto the disciples. And findeth them asleep, and saith unto Peter, what could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the Spirit indeed is willing, but the flesh is weak. -Matthew: 26:40-41

In the above verses, it is obvious that there are three kinds of speeches which Jesus had delivered, the exposition of which bear witness to the able leadership of Jesus as no less than that of any highly trained military commander-in-chief. And the speeches also prove that he had tried to encourage his disciples to defend in all possible ways even by strategy.

At first he said in a very polite manner “WHAT, COULD YE NOT WATCH WITH ME ONE HOUR?”

And secondly he expressed his doubt that the disciples might also be betrayed and put to death along with himself, by means of which his mission was dreaded to be put an end to, and therefore warned his disciples in rather a chiding manner-

“WATCH AND PRAY THAT YE ENTER NOT INTO TEMPTATION”

That is to mean “if you fail to defend, you may also be arrested and punished along with me. Thus you may enter into temptation. Therefore “WATCH AND PRAY”.

The same view and fear is also expressed in John 18:8. When Jesus was surrounded by the enemy, he immediately told the enemy that they might arrest him and let the disciples go.

Let these go their way

-John 18:8

And thirdly he immediately changed the manner of his talk and tactfully patted them in praise and said-

THE SPIRIT INDEED IS WILLING BUT THE FLESH IS WEAK.

That is to mean, “No doubt, I know that you are conscientiously and spiritually willing to obey me, but you are physically weak and hence are not able to follow my command”.

Thus Jesus tried to make his disciples prepared for the encounter about to take place. Some times he spoke in a very entreating manner as “COULD YE NOT WATCH WITH ME ONE HOUR?” and some other times chided and warned them the likelihood of their falling into temptation if and when betrayed along with him saying “WATCH AND PRAY THAT YE MAY NOT ENTER INTO TEMPTATION”, and at the other times probably out of fear that the disciples might desert him in the nick of the moment if he continued his angry mood and chiding manner any longer, he began to pat them in a conciliatory way and said that they were heedless to his warnings just because of their bodily weakness, but that they were really very loyal and faithful to him spiritually saying – “THE SPIRIT INDEED IS WILLING BUT THE FLESH IS WEAK”.

UNTENABLE INTERPRETATION

The Church tries in vain to attribute these words “THE SPIRIT INDEED IS WILLING BUT THE FLESH IS WEAK” to Jesus himself as to have been told with reference to his own case, to mean that he was spiritually willing to atone, but that his body was not willing to undergo the physical torture.

The aim of the Church in interpreting the above verse in this untenable way is to justify Jesus' prayers which show the complete and total reluctance on the part of Jesus to go through the crucifixion and to prove that the cause of his prayers was no more than the result of natural human weakness, and that he was quite willing for atonement spiritually. But this is not quite relevant to the context. To know how it is untenable we should study the following general expressions in their correct perspective.

1. SPIRIT (Conscience)
2. BODY
3. WILLINGNESS (or) UN-WILLINGNESS
4. ABILITY (of performance) or INABILITY (helplessness)

1. SPIRIT – Invokes intention (to do or not to do).
2. BODY – is the servant and obeys and represents the SPIRIT. (Not necessarily positive, but may sometimes varies the result of the intention).
3. WILLINGNESS (or) UN-WILLINGNESS – indicates the intention – and depends on the SPIRIT.
4. ABILITY (or) INABILITY – is not the direct result of the intention. It depends mostly on destiny, and sometimes on the ability of its performer and the favourable or unfavourable environments.

Spirit (Conscience) invokes the intention of willingness or un-willingness to do or not to do certain deeds and body acts accordingly.

But -

Body has no special function of invoking thought for willingness or un-willingness independent of the spirit to act, just as the spirit has no special feature of performance independently, but its capability is within the realm of giving birth to the intention, whereby the body responds.

Intention invoked by the spirit indicates the willingness or un-willingness of the spirit (in human being) irrespective of the expected result (objective) either positive or negative. Result is not the criterion to know the intention. And therefore, intention is the main thing which shows what man wants to do irrespective of the result.

In brief, the spirit (conscience) invokes intention (thought) and body responds. This applies in the case of ordinary and simple affairs only. Sometimes things go out of our control and reach in which case, though spirit invokes thought of doing any particular act, body cannot (or may not) respond to it and may fail to carry out the act (objective).

Now examine carefully the following two examples which help to understand the above points.

For instance there was a college student who was appearing for an examination the next day, got a firm thought (intention invoked by his spirit) to study throughout the night. His intention here was to study and not to sleep. But his physical exhaustion prevented him from his study any longer and involuntarily put him to sleep all night without responding to the intention invoked by his spirit. In this case it can be definitely said that "THE SPIRIT INDEED IS WILLING BUT THE FLESH IS WEAK", because he had intended to fulfil the will of the spirit, but his body was not in a condition to respond to it in the positive.

There was another student who instead of having such a thought, prayed God to make him sleep and swallowed a sleeping tablet and slept the whole night through. Then is it reasonable to say that “THE SPIRIT INDEED IS WILLING BUT THE FLESH IS WEAK” in his case? No. Because he had no intention of studying throughout the night but on the other hand he had tried to sleep and slept.

In both the cases, the result (of sleeping) is one and the same act but the intentions varied.

On observing the respective attitudes of the two students under reference above, one can easily understand the particular case to which the verse “THE SPIRIT INDEED IS WILLING BUT THE FLESH IS WEAK” reasonably applies.

Now consider the original point under discussion. The disciples of Jesus were loyal to their master. As had been instructed, they took the swords, left every thing behind and followed Jesus to the garden of Gathsemane to stand by their master, shoulder to shoulder, to fight the enemy and to protect their master. Thus they were ready to obey and achieve the objective. But their bodily exhaustion did not permit them to be alert. It is a different thing which does not matter (spiritually only), nor does it conflict with the will to obey Jesus.

But in the case of Jesus, his preparations for his defence and prayers to God for help were in direct conflict with the objective of willingness to be crucified if it were true.

Now compare the attitudes of the disciples and Jesus with those of the two students mentioned above as examples. Like the former student, the disciples of Jesus were willing to fulfil the objective, but could not remain alert due to their bodily exhaustion. But Jesus like the latter student got the swords ready for defence and prayed God to save him from the ignominious death awaiting him which is in direct conflict with the objective of getting slaughtered (if it were true).

Now it is easy for the readers to determine to whom the verse “THE SPIRIT INDEED IS WILLING BUT THE FLESH IS WEAK” is reasonably applicable to. Thus I would like to conclude that the interpretation made by the Church is quite untenable.

Even after what has been discussed so far, if any one wishes to say that the words “THE SPIRIT INDEED IS WILLING BUT THE FLESH IS WEAK” are spoken as relating to Jesus himself alone he should know, in spite of it that he is disproving the theory of Atonement of Jesus. The same point has been discussed on the following pages 31-32.

Thus Jesus encouraging his disciples as he did, went once again to kneel before God in prayer to save him.

DO ALL THESE ACTS OF JESUS EXPLAIN CONCLUSIVELY TO ANY READER OF THE GOSPELS THAT JESUS CAME TO THE WORLD MERELY TO BE SLAUGHTERED AND TO SUFFER IN HELL AS RANSOM FOR THE SINS OF THE PEOPLE?

PRAYERS OF JESUS TO GOD TO SAVE HIM FROM DEATH

So far we have discussed the trials and self efforts of Jesus for saving himself, and now let us examine his prayers in detail.

And he went a little farther and fell on his face and prayed, saying, O my Father, if it be possible, let this cup¹ pass from me: nevertheless not as I will, but as thou wilt -Matthew 26:39

He went away again the second time, and prayed, saying, O my Father, if this cup¹ may not pass way from me, except I drink it, thy will be done. -Matthew 26:42

And he left them, and went away again, and prayed the third time, saying the same words -Matthew 26:44

And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour² might pass from him. And he said, Abba, Father, all things are possible unto thee: take away this cup¹ from me: nevertheless not what I will, but what thou wilt. -Mark 14:35-36

And he was withdrawn from them about a stones cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an Angel unto him from Heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. -Luke 22:41-44

Now is my soul thoubled; and what shall I say? Father save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from Heaven, saying, I have both glorified it and will glorify it again: -John 12:27-28

The aforesaid nature of the prayers Jesus offered beseeching God to save him from the accursed death awaiting him, is itself evident how unwilling Jesus had been to be betrayed. He was sorrowful and very heavy and even remarked that his soul was exceedingly sorrowful even unto death. And he fell on his face and prayed “LET DEATH PASS FROM ME”, ABBA FATHER ALL THINGS ARE POSSIBLE UNTO THEE: TAKE AWAY THIS CUP FROM ME, FATHER IF THOU BE WILLING REMOVE THIS CUP FROM ME, thus repeating the same prayers several times. His agony and reluctance to meet death and his anxiety for deliverance from death can be well understood, better than in writing from the verse, “AND BEING IN AN AGONY HE PRAYED MORE EARNESTLY: AND HIS SWEAT WAS AS IT WERE GREAT DROPS OF BLOOD FALLING DOWN TO THE GROUND” (Luke 22:44)

RELUCTANCE OF JESUS TO ATONE

Not only did he pray, but also asked his disciples to pray. “WATCH AND PRAY, THAT YE ENTER NOT INTO TEMPTATION” (Matt. 26:41). The verse is not clear as to what or for whom he requested them to pray. Had the verse ended with “WATCH AND PRAY” only, it would have meant “watch and pray for me (Jesus) that I may be saved”. But the verse says “WATCH AND PRAY THAT YE ENTER NOT INTO TEMPTATION”. Somehow the clause “YE ENTER NOT INTO TEMPTATION” followed by the words “watch and pray” to mean, “watch and pray for yourselves (disciples) so that

1. Cup means death by means of crucifixion.

2. Hour means anticipated death.

ye may not enter into temptation. However the words further uttered by Jesus in connection with the request to his disciples prove that he had asked them to pray more for him (Jesus) than for the disciples themselves as can be inferred from the following comment made by him. He returned to his disciples from the middle of his prayers, to see whether they were praying, and finding them asleep said “WHAT COULD YE NOT WATCH WITH ME ONE HOUR?” and returned to his prayers. When he came back again and found them still asleep he went away and prayed again the third time and when he finally returned from his prayers to find them still asleep said “SLEEP ON NOW, AND TAKE YOUR REST; BEHOLD THE HOUR IS AT HAND AND THE SON OF MAN IS BETRAYED INTO THE HANDS OF SINNERS”. These verses in this context evidently mean that the request or command of Jesus was to pray primarily for his safety and secondarily for the disciples’. However Jesus earnestly prayed God to save them from the hands of sinners, and also requested the disciples to pray in the like manner. Not only this; that even the angel of God appeared and prayed in support of his prayers is obvious from the verse, “AND THERE APPEARED AN ANGEL UNTO HIM FROM HEAVEN STRENGTHENING HIM” (Luke 22:43). In other words, “There appeared an angel too unto him from heaven who strengthened him or supported him by participating in his prayers or likewise the angel too prayed.

Therefore, according to the above facts it is clear that Jesus was not desirous of offering atonement, but quite reluctant to do so. If the atonement doctrine were true, his unwilling offer would in no way bring him the full fruit of acceptance by God, and on the other hand there is a threat, that such unwilling atonement may be rejected consistent with

the same remark, made by God, in the case of Cain “IF THOU DOEST WELL SHALT THOU NOT BE ACCEPTED?” (Genesis. 4:7). In this way the doctrine advocated is of no use to the Church.

IS GOD UNJUST?

However, if God was particular that only a vicarious atonement should be made, ignoring the party’s willingness or unwillingness, it was quite unjust to put one innocent and unwilling person into Hell in atonement for the sins of others. Do you believe that God had committed such an act of injustice contrary to the reputation of God as being JUST? In this way also the atonement doctrine is proved to be meaningless.

EXPLANATIONS OF THE CHURCH REBUTTED

When the prayers of Jesus to God for his deliverance are quoted in support of our argument, the Church tries in vain to defend its claims by making a stress on the following points:

1. The Church says that Jesus prayed God to save him of course, but at the same time prayed too and said “NEVERTHELESS NOT AS I WILL, BUT AS THOU WILT...” so he was not very much particular that he should be saved but left the choice to the will of God.
2. The Church also Says: Jesus openly agreed that “SPIRIT INDEED IS WILLING BUT THE FLESH IS WEAK...” Thus he was willing to atone, but being an incarnation of God in human form he felt the weakness that goes naturally with a human being.

Now we would like to state that the above two explanations are lame and untenable and can in no way defend the Church. They rather harm them to a greater extent. Please note the following points in support of our claim:

The real inner meaning of the clauses “NEVERTHELESS NOT AS I WILL, BUT AS THOU WILT”, is “I am not willing to be betrayed into the hands of the enemy; I am not willing to be crucified- - and my desire is that I must be saved at any cost. This is my final and firm decision but being just a human being having no ability or possibility of getting things done to my liking, I have simply expressed my intention and will to you, — it is not in my hands to achieve the objective — but you are God — you are master — you are omnipotent and so capable of doing whatever things you like to do. I can be saved only when it is THY WILL to save me and if it is not Thy will to save me, there is no power on earth that can save me. Thy will be done just accordingly.”

It goes without saying, as a matter of fact, that whether Jesus submits himself to the will of God or not, only God’s will be done. And it is meaningless to say “BUT AS THOU WILT” because there is none besides God competent to do according to his own will.

Please note that there are two kinds of WILLS here.

1. MY WILL

(Jesus’ Will) — **TO BE SAVED**, which expresses his persistent unwillingness for crucifixion.

AND

2. THOU WILT

(God’s will) — It had to be against the will of Jesus as per the context and meaning of this particular verse **NOT TO SAVE**, which indicates the forcible act of putting one unwilling person to death in atonement, according to the interpretation of the Church.

If the first kind of will was given effect to, then there was no atonement.

If the second kind of will was given effect to, forcible atonement is meaningless.

In clarification of the two kinds of WILLS (one of Jesus and the other of God’s) when either one of the wills was given effect to, they bear testimony to the fact that the atonement doctrine is false.

Now let us examine the second contention of the Church which is offered in defence.

“THE SPIRIT INDEED IS WILLING BUT THE FLESH IS WEAK”.

As a matter of fact these are the words spoken by Jesus to his disciples to encourage them to be alert and on guard. We have discussed the point in detail earlier in pages 21 to 25 which may be once again referred to, so as to understand more clearly.

Even if we consider the same words “THE SPIRIT INDEED IS WILLING BUT THE FLESH IS WEAK” to have been spoken in relation to Jesus himself as Church interprets, let us examine how it disproves the atonement doctrine.

In this regard I would like to invite the attention of the Church to the theory of atonement advocated by them once again. By way of

atonement the body should undergo the physical torments of the world and the soul suffer in Hell¹. Both the spiritual and physical sufferings must be undergone to make the atonement effective. Then is it reasonable to say “THE SPIRIT INDEED IS WILLING BUT THE FLESH IS WEAK”? Do you believe that the person who hesitated to suffer worldly and physical torments which are nothing at all as compared to the torments of the soul in Hell, would voluntarily allow his spirit to go to Hell without hesitation in atonement for the sins of others? Assuredly not.

Now let us examine the prayer as quoted in the Gospel of John too.

Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour. -John 12:27

Please note, how self contradictory is the above prayer. On one hand he was appealing to God for deliverance from the hour (death); and on the other hand admitted that he came for the hour (death). Is it worthwhile to believe an honoured great prophet of God as ever having given expression to such an ambiguous prayer? It is only a slur on that great prophet, if the Church so contends.

UNWILLINGNESS FOR CRUCIFIXION ADMITTED BY JESUS HIMSELF

Let us take it for granted that Jesus was really ready to sacrifice himself on the Cross, as the Church contends, by allowing himself to be betrayed into the hands of the enemy and though being a son of God, and the very God incarnate in human flesh succumbed to temptation due to human weakness only. Though hesitatingly he prayed

1. Acts 2:27-31

God to save him from the enemy, but then finally left the matter to God's will by words like “Nevertheless not as I will, but as Thou wilt”; Spirit indeed is willing but the flesh is weak”; “But for this cause came I unto the hour”: “And the cup which my Father hath given me, shall I not drink?” (John 18:11)

Alright; he was however betrayed, rebuked, put on Cross, was spat up on, was pierced, scourged and what not, and subjected to all kinds of torments. Whatever was there for him to suffer, he had suffered. Everything was finished. Every kind of torment and persecution had been resorted to. The time of breathing his last was fast approaching. There was only just a moment left yet for him to give up his ghost. But now a most remarkable point is, in those last moments, when all means of torture have been exhausted and when everything was finished (to take shelter under the term “**HUMAN WEAKNESS**” Jesus loudly cried and cried again “MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?” (Matt. 27:46). Such words as “My God, My God, why hast thou forsaken me?” said in the last moment and time after everything was finished, is a clear proof that Jesus was not willing for the crucifixion (Atonement). It was only the fulfilment of a pre-planned plot of the enemy and certainly not a sacred sacrifice decreed by God, as the Church seems to believe.

CRUCIFIXION NEITHER GOD – ORDAINED NOR A SACRED SACRIFICE

COMPARISON BETWEEN THE SACRIFICES CITED IN THE OLD TESTAMENT AND THE NEW TESTAMENT:

And truly the son of man goeth, as it was dermined, but woe unto the man by whom he is betrayed. -Luke 22:22

We understand from the above verse, that crucifixion though an appointed event, those that had involved themselves in betraying Jesus so as to be crucified would be meted out with severe punishment. If it were to be really a Godly ordained sacrifice why should guilt (sin) be assigned on those that carry out this sacred duty of sacrifice in order that many souls are to be saved from eternal punishment? But quite contrary to this type of sacrifice we have the incident of Abraham who offered his only son for sacrifice and was blessed. (Thus we read in Genesis 22: 16-18) (God said through His angel).

By myself have I sworn, saith the Lord, for because thou hast done this thing [Sacrifice of his only son] and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the Heaven, and as the sand which is upon the sea shore: and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice -Genesis 22: 16-18

Similarly if the crucifixion of Jesus had been a Godly ordained sacrifice, there would have been no sin attached to those who crucified him, and they would have been blessed too like Abraham had been.

The spontaneous offering of Abraham of his only son for sacrifice had been in implicit obedience to God. Therefore to carry out God's command Abraham immediately made everything ready for the burnt offering without hesitation and led his only beloved son to the mount to sacrifice him. He did not pray God in supplication asking Him to remove the cup (of trial) from him if possible saying "Nevertheless not as I will but as Thou wilt", as Jesus did.

But quite contrary to this Jesus was terribly afraid of being betrayed and so prayed repeatedly that God might save him from death. This shows that the crucifixion of Jesus was not at all the sacrifice and was neither God-ordained nor was it a voluntary submission of Jesus to go through the sacrifice for atonement. Had it been really God-ordained, Jesus would not have appealed to God to save him. But on the other hand he would have willingly and whole-heartedly atoned just like Abraham had sacrificed his only son. Had he not?

Thus from the above arguments on the two points, it is clear that neither atonement of Jesus was ordered by God nor Jesus himself was willing for crucifixion; as a matter of fact the crucifixion of Jesus had taken place as a result of a conspiracy by the enemy who was seriously desirous of putting an end to the mission of Jesus. The crucifixion of Jesus was no more the punishment given by his adversaries than that of similar punishments given to many of the prophets as cited by St. Mathew in his gospel¹.

PRETENCE OF JESUS

So far we have examined the nature of his prayers. Now let us see what had happened to him when he returned from his prayers.

After thus praying God, to save him from the accursed death, Jesus returned to his disciples, as he had done twice earlier to see whether they were watching carefully. But when he found them sleeping (because their eyes were heavy) he lost all his hopes in them. And yet he once again tried to induce them by saying the following words in great despair and disgust.

1. Wherefore, behold, I send unto you prophets, and wisemen and scribes: and some of them ye shall kill and crucify: and some of them shall ye scourge in your synagogues and persecute them from city to city. -Matthew 23:34

Sleep on now, and take your rest: behold, the hour is at hand, and the son of man is betrayed into the hands of sinners

-Matthew 26:45

This is to mean as saying, “In spite of my continual warnings to be alert and prepared and ready to defend, and cautions against entering into temptation in case you (disciples) happen to be betrayed along with me, and my requests to watch (GUARD) carefully with me praying God in this critical hour, you did not pay heed to me. Whatever I expected of you turned out only to be a dream. You are willing to have me betrayed but not willing to heed me. Therefore SLEEP ON NOW AND TAKE YOUR REST. The enemy would certainly betray me because you have proved yourselves of no use to me whatever”.

The readers are requested not to be under the false impression that when Jesus had ordered them to “SLEEP ON AND TAKE REST”, he had really relaxed the restrictions placed on the disciples, that exemption from watching had really been granted and that the command to watch had really been withdrawn. But as a matter of fact, it was a final and confidential appeal requesting the disciples to comply with the instructions given, by pretending as if he did not want their co-operation any more, just in order to make them respond to the command in shame for having neglected to do so at the time.

AN EXAMPLE

Please observe the following example :

A wife requested her husband to buy a beautiful and costly saree for her. But the husband failed to comply with her request. She re-

minded and requested him about it repeatedly. Yet the poor husband could not or did not fulfil the wish of his wife. Then at last the wife expressed her displeasure and disappointment telling him “Alright, you need not buy the saree for me; I shall go about completely nude”. Then does she actually mean that her husband need not buy a saree for her? And does it actually mean that she has withdrawn her request? Can any sensible husband consider that kind of words spoken by his wife in context with such a situation as this, as to mean he had been really exempted from complying with the request? No; certainly not. It is not actually the withdrawal of the desire expressed but a kind of usage which is generally spoken to emphasize the necessity in pretence of refusal rather than a real refusal in exasperation.

This is the same kind of usage Jesus applied on his disciples, emphasizing the necessity of their careful watch. Thus he was yet trying to make them alert and cautious, lo, unexpectedly and all of a sudden, he found the enemy already closed in on them.

CHURCH HAS NO DEFENCE TO CONTRADICT THE INTENTION OF JESUS TO RUN AWAY

As was related earlier, Jesus was sweating blood in agony, praying God to save him, and the disciples were sleeping instead of watching, which situation caught both the master and the disciples unaware of the approach of the enemy, until they came upon them in great numbers that too armed with weapons, so that Jesus could do no more than order the disciples to run away from the place and to escape from being caught.

Rise, let us be going: behold, he is at hand that doth betray me.

-Matthew 26:46

But did they come there to run away? No, they came to fight the enemy to the end. If they had intended to run away, they could have escaped without getting ready to fight with weapons and even before entering the garden of Gethsemane. All that Jesus had expected, did not come to pass.

At that time the Country was under the reign of the Romans. If there had been any dispute, it could have been only religious differences between Jesus and the Jews. The Jews had no power to judge and impose capital punishment on him directly. And they could get it done by the ruler if only they had reasons enough to accuse Jesus of antinational or any other similar treacherous activities undertaken against the Government. Therefore Jesus did not take exception to the religious opposition as was usually met with by all prophets. But when he came to know for sure, of the conspiracy plotted against him, it was likely that the thought might have crossed his mind that only a handful of scribes and Jews would come to betray and accuse him and demand his execution from the Emperor or even take the law into their own hands and attempt to kill him themselves. In that case it would be quite easy for him to defend himself and to teach a good lesson to the enemy by knocking them down to destruction, and to get rid of the opposition of the enemy for ever. But all his thoughts, expectations and plans and efforts were proved futile. At least had he been alert without being immersed and preoccupied in prayers, and if his guards employed kept careful watch, the position of Jesus could not have turned so weak, necessitating him to order his men to run away from

the scene but they could have done something useful before the enemy could reach them. But, alas, everything had gone out of hand. It was just for that reason and having no other alternative for escaping death at the hands of the enemy that Jesus immediately ordered the disciples to run away.

Rise, let us be going: behold, he is at hand that doth betray me.

-Matthew 26:46

It is open for the Church to give its opinion if it can, as to what the verse “LET US BE GOING” meant. LET US BE GOING WHERE TO ? ? ?

The Church may explain unhesitatingly that the verse means “let us be going to slaughter house...” To the slaughter house? With the butcher (enemy) left behind here? How ridiculous the interpretation would be if it is meant that Jesus had ordered them to approach the enemy or to march towards them to receive and allowed themselves to be led away to the slaughter house (GOLGOTHA (or) CALVARY). They had no chance whatever to move even an inch away because the enemy was already close upon them. If that be the position what could have been the meaning of the verse “LET US BE GOING” other than a command to run away?

Please observe what the following verses say in this connection:

Rise, let us be going: behold, he is at hand that doth betray me, and while he yet speake, lo Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

-Matthew 26: 46-47

The above verses obviously speak, that though Jesus had ordered them to run away, the distance between them and the enemy was so close that even as Jesus was yet commanding them to run away (while he yet speak means the words Jesus was speaking were hardly completed) the enemy surrounded them. Thus the enemy did not give any chance to them to escape and thus the last effort too of Jesus failed to take effect. If the enemy were in pairs or even in dozens without weapons Jesus would have had the enemy attacked and overcome, or could have run away as an alternative; but contrary to expectations the enemy were in great numbers armed with weapons. And therefore they could not chase away the wave of the enemy nor could run away having been surrounded by the enemy and helplessly situated.

THE DISCIPLES NOT DISLOYAL TO CHRIST AS THE CHURCH MAKES THEM OUT TO BE

It is true that the disciples of Jesus exhibited some laziness in carrying out the instructions of Jesus strictly, due to their physical exhaustion, but without a doubt they were very loyal to their master and were ready to lay down their lives for him to ensure his safety.

Did they not say that they were ready to die with him?

Peter said unto him [Jesus] though I should die with thee, yet I will not deny thee. Like wise also said all the disciples -Matthew 26:35

One can well imagine and understand how the disciples abided by their commitment under the situation at that time when they were completely surrounded by the enemy. The disciples were only a handful armed with just two swords, whereas the enemy was very large in number, fully armed with weapons. It was not a single combat to

show each other's might or to fight one at a time, but to be charged by the enemy *en-masse*. And the disciples were helplessly encircled by the enemy. In a situation like that does any one dare oppose or use swords against the enemy? But see how courageous and ferocious and firm the disciples were in the service of their master!

They said unto him, lord shall we smite with the sword?

-Luke: 22:49

And even without waiting for the consent of Jesus to take that step, Peter drew out his sword and smote one from the enemy.

(Thus we read in Matthew 26:51).

And behold, one of them which were with Jesus stretched out his hand and drew his sword and struck a servant of the high priest's and smote off his ear.

Note: these two verses prove the loyalty of the disciples.

Though the Church does not agree that the swords were acquired for defence, the aforesaid two verses clearly mean to say that the swords acquired by them were for defence purposes only. Had it not been so, how could the disciples dare seek permission from Jesus to smite the enemy with the swords? And how could Peter have used the sword against the enemy in the presence of the prince of peace?

CHURCH HAS ABSOLUTELY NO DEFENCE AGAINST PROCUREMENT OF THE SWORDS

But the Church would present the following verse in which they take shelter and contend that if Jesus had actually prepared them for the attack and also to defend themselves from the enemy then why did Jesus warn peter not to use the sword? They contend that,

Then said Jesus unto him, put up again thy sword into his place; for all they that take the sword shall perish with the sword.

-Matthew 26:52

The above verse not only preaches peace as the church contends, but has a very broad triangular meaning too in it. Jesus always talked in the same meaningful way. The worth of the words of Jesus and his teachings cannot be easily weighed. His teachings are full of morals, facts and truths and covered spiritual, political and social values. They are useful in many angles and ways of life, as a great prophet of God is blessed to do.

Now let us examine how this verse carries the triangular meaning. Through the above verse, he teaches in the first instance the fact that whoever uses the sword shall die with (by) the sword. Thus he established the truth in general.

Secondly he scolded Peter, who was hasty-tempered and who used the sword without calculating the power of the enemy to retaliate, and warned him to put it again into its sheath, as it was not a favourable time for them to attack the enemy, for the reason that not only the Jews were in the multitude, but the soldiers of the emperor too were present there¹. Jews fighting Jews would have been a different matter, but to fight the soldiers of the emperor was to court one's own death at one's own hands for treason. In this verse the word 'sword' was used twice. The word 'SWORD' which was used while saying "FOR ALL THEY THAT TAKE THE SWORD²" was meant that "FOR ALL THEY THAT OPPOSE" – and the second time the word 'SWORD' which was used while saying "SHALL PERISH WITH THE SWORD³ was meant that "SHALL PERISH WITH (by) THE "POWER OF RULER (or) EMPEROR".

1. John 18:12

2. Oppose

3. Ruler

The whole verse was to mean that "whoever opposes the soldiers of the emperor, shall be put to death by the ruler (Emperor)". So Jesus warned Peter to refrain from his attempt of attacking the soldiers of the emperor. Accordingly, he advised his disciples to surrender themselves.

Thirdly Jesus, indirectly threatened the enemy that if they use swords (meaning if they oppress the helpless) they might also meet with the same fate by the others. Thus Jesus wanted the enemy to realise their mistake, and go their own way by leaving Jesus and his companions there. Thus he tactfully tried to get rid of the enemy.

Now I request the Church to understand the real message of Jesus carefully as to how it had been expressed in one verse, particularly to Peter advising him not to fight and oppose the soldiers of the ruler blindly, and in general to everyone as well not to oppress the helpless which had been used mainly as an appeal to the enemy indirectly.

Thus the foregoing verse serves the purpose intended but does not preach just the message of peace as the Church advocates. The Church should not interpret the doctrines created by it to suit its convenience. If the swords were not meant for defence purposes the Church should explain the reason for acquiring them.

REPURCUSSIONS, HAD PETER ATTACKED THE ROMAN SOLDIERS

As per (Matthew 26:51) Peter attacked the enemy with the sword. The man he attacked was fortunately a servant of the high priest, but not any one of the soldiers of the emperor. And also the man luckily escaped death narrowly by merely having his ear cut. If the injured

man had died by Peter's sword or if he had been a soldier instead of a servant of the high priest, Peter would have been accused of murder or as being a traitor by having opposed the Roman soldiers. But fortunately Peter was saved from such accusations which is a different matter with which we are however not concerned with the present arguments.

PURPOSE OF PERFORMING THE MIRACLE NOT ON COMPASSIONATE GROUNDS.

Jesus did not allow of any situation to go out of hand without taking some advantage of it. He had tried to escape from the enemy by using every available means of doing so. He prepared his disciples for the encounter. He got swords acquired for defence. He took the disciples to the garden of Gethsemane which he selected either as a proper hiding place or a fighting ground to attack the enemy in case they were tracked down. There he prayed God to save him. Meanwhile he employed his disciples in two batches¹, one to keep guard from the out-side and the other from the inside carefully, praying God for their protection. He returned from his prayers many times to check whether the guards employed were discharging their duty properly or not. Whenever he found them rather unguarded, he tried to induce them to be more vigilant in every possible way. When all these efforts of his failed to turn-out as hoped for, and when he was about to be surrounded by the enemy, he ordered his disciples to run away while he himself had tried to run away from the scene to escape certain death. But even this effort of his failed to succeed. He applied all these general efforts one after another none of which proved to be of any use to save him. Then he began to make a pretence of preaching peace indirectly to the enemy by warning Peter who used the sword

1. Matthew 26:36-37 and Mark 14:32-33

and whom he advised not to use it lest the user of it should perish by it. Thus he tried to overcome the enemy logically by giving his message of peace. When he found these moral lessons and trials failed to fetch him the desired good result, then he began to try once again to get rid of the enemy by means of making trials in a spiritual way which are discussed here below.

As has been related earlier, when by the sword of Peter, a high priest's servant got his ear cut, Jesus immediately touched it and healed the ear.

And he touched his ear and healed him *-Luke 22:51*

Readers are requested to note that Jesus used to heal the diseased people only at their request and that too, taking their belief and his capability of healing them for granted, except in some exceptional cases. Unless he was sure and convinced of the perfect faith of the diseased in him, and unless he was sincerely persuaded to do so, he never undertook to heal anybody voluntarily (Matt 9: 27-30). But contrary to these facts, the man whom he touched and healed, did not request Jesus to heal him, nor did he exhibit any faith in the power of Jesus for healing. Instead, he was an enemy intent on putting an end to Jesus.

Readers are requested not to be under the false impression that Jesus being really a prince of peace who pitied even the enemy and healed his injury unasked for, contrary to his customary habits, formalities and principles which he used to observe while healing the diseased people as related above. Healing the enemy atonce unasked for, may appear to the Church as a sign of the great quality of mercy of Jesus. But it is not so in the present context. As a matter of fact had

there been any favourable opportunity, Jesus and his party were likely to cut the throats of the enemy instead of healing the injury. Then what could have been the purpose in healing the enemy unasked for?

It is very easy to understand the purpose, if the readers just give a little thought over the matter. By healing the injury instantly within the sight of the multitude, the motive of Jesus was to prove to the enemy once again that he was not an ordinary man like them, but a great prophet of God, (as had been claimed by him) blessed with great powers of miracles and of healing, sent to the Israelites in the capacity of a prophet and reformer and a forerunner to an another comforter(Prophet) who was yet to appear as had been prophesied by him on many occasions. (We have dealt with this subject in an other tract entitled “THAT PROPHET” now under preparation which, God willing, will be released soon).

This was the means he had used to make people impressed by and believe in him as a prophet of God so that they might refrain from doing him any harm. This was the reason too why he healed the enemy voluntarily and unasked for.

Thus, after performing this miracle and after enticing their minds to think of him as a real prophet, bringing about a marvelous situation, he tried immediately to threaten the enemy by addressing Peter and telling him the following words indirectly.

Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of Angels?

-Matthew 26:53

The verse actually means —

Peter! (indirectly) addressed to the enemy

“Are you thinking that I cannot pray God to help me? I did not, but I can pray. If I pray God, He would certainly send me twelve legions of angels for help and to destroy the enemy(you).”

Patient attention of the readers is invited to the above verse and are also requested to recall how earnestly Jesus had prayed God just a while ago. After trying to prove that he was God’s prophet by performing a miracle what else could it be other than an open threat the above verse carries? Had he not prayed God a few minutes previously? Did God send any help? In spite of having prayed God, and having received no help from God, if Jesus said “IF I PRAY GOD, HE WILL SEND ME ANGELS FOR HELP” what could it be other than a threat?

In that way he tried to make people fear him as a prophet of God who might send angels to come to the rescue of His prophet and to make them afraid to carry out their wicked intention of betraying him. But all his efforts, teachings and threats fell on deaf ears of the enemy. And at last he was captured and brought before PILATE under false accusations for judgment and punishment with death.

JUDAS, NOT THE PERSON WHO BETRAYED JESUS AS THE CHURCH SCANDALISES HIM TO BE

Who betrayed Jesus?

In this regard the Gospels do not present a consistent record. Luke recorded that it was Judas who betrayed Jesus, saying, “BUT JESUS SAID UNTO HIM, JUDAS BETRAYEST THOU THE SON OF MAN WITH A KISS? (Luke 22:48)

But St. John holds a different opinion. Though he did not directly say that Judas had betrayed Jesus, he has stated that Judas who betrayed him, brought the enemy to the place where Jesus was with his disciples. Yet he did not involve Judas as solely and mainly responsible for the betrayal of Jesus, for the reason that Jesus had voluntarily offered himself to the enemy, in order that the prophecy might be fulfilled: "OF THEM WHICH THOU GAVEST ME HAVE I LOST NONE"(John 18:9).

Again St. John has stated

Jesus assured them, have not I chosen you twelve and one of you is a Devil. He spake of Judas iscariot the son of Simon: for he it was that should betray him being one of the twelve. -John 6: 70-71

A careful study of the Bible reveals the fact that the inconsistency in the gospel records was the result of making interpolations subsequently to suit the innovated doctrines, and that it was also not Judas Iscariot son of Simon who betrayed Jesus, in support of which we furnish the following points.

If it were really Judas who had betrayed Jesus, Jesus having been in the know from the very beginning of the person who would betray him (John 6:64)¹, would not have assured his twelve disciples including Iscariot Judas that they would judge the twelve tribes of Israel, when asked what they could get in return for following him leaving every thing behind.

1. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. -John 6:64

Then answered Peter and said unto him, behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, verily I say unto you, that ye which have followed me, in the regeneration when the son of man shall sit in the throne of his glory ye also shall sit upon twelve thrones judging the twelve tribes of Israel. -Matthew 19: 27-28

Accordingly in the light of the above verses, it is evident that Iscariot Judas had not lost his prospect of judging one of the twelve tribes of Israel and of sitting upon one of the twelve thrones reserved for twelve disciples of Jesus in his Kingdom as a reward for having followed him forsaking everything. If Judas had really lost his apostleship how could Jesus assure him of his good prospect of earning a high office of Judging one of the twelve Israelite tribes on the day of judgement? It is also testified in the other statements of BIBLE which read as follows.

*Of them which thou gavest me have I lost none
(Thus Jesus himself said) -John 18:9*

Please examine the following verse:

*And that he was seen of cephass, and then of the twelve.
-1st Coranethians 15:5*

These two verses explain the authenticity of the fact conclusively that Judas continued to be one of the twelve disciples of Jesus and had not even lost his apostleship¹.

1. In haste the Church may try to defend by saying, that appearing of Jesus to his 12 disciples as quoted above is a truth. But in that group of 12, the presence of Judas, the betrayer was not there but instead it was Matthias who was elected by lots. But in fact Matthias was elected only after the ascension of Jesus. The instance of electing of Matthias in the place of Judas as recorded to have been given effect- was the event which had happened only after the ascension of Jesus while his appearing to 12 as written by Paul under Ref. I corinthiens 15:4-5 had happened even before ascension. Thus we read... *And that he was buried, and that he rose again the third day according to the scriptures; And that he was seen of Cephas and then of the twelve:*

Then who was it that had betrayed Jesus?

But there are some of you that believe not, for Jesus knew from the beginning who they were that believed not, and who should betray him
-John 6:64

Therefore, some of them that did not believe and betray him and whom Jesus knew from the beginning, as not any one from among the twelve disciples whom he had chosen is evident from the following verses too.

From that time many of his disciples, went back and walked no more with him. Then said Jesus unto the twelve will ye also go away?
-John 6: 66-67

Now we can say with certainty that Iscariot Judas was not the real betrayer. As a matter of fact, the verses (John 6: 64, 66&67) point out that, the one that betrayed Jesus and whom Jesus knew from the beginning was one from among the other disciples only who since went back and walked no more with him, but not any one of those twelve disciples. Jesus had selected those twelve disciples so that they would join him in his Kingdom and judge the twelve tribes of Israel (Matt: 19: 27-28).

In this way the Church has failed to unveil, the identity of the villain of this event of crucifixion.

As a matter of fact, the present arguments are not meant to find out the real betrayer of Jesus, except as an example only to prove to the world that the Church has thus failed to identify the real betrayer and how it has failed to maintain consistency in the Gospel records. IF THIS BE THE FATE OF THE MAJOR ISSUE OF THE EVENT

OF CRUCIFIXION, WE ASK THE CHURCH, HOW IT CAN ACCOUNT FOR THE AUTHENTICITY OF THE ENTIRE DOCTRINE OF ATONEMENT?

THE CHURCH IS EQUALLY RESPONSIBLE FOR THE CRUCIFIXION OF JESUS

All the gospel writers have reiterated their belief that he that betrayed Jesus would be severely punished by God. Thus we read ..

And truly the son of man goeth, as it was determined: but woe unto the man by whom he is betrayed. -Luke 22:22

Jesus answered, thou couldest have no power at all against me, except it were given thee from above: therefore, he that delivereth me unto thee hath the greater sin -John 19:11

When Pilate saw that he could prevail nothing, but rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people and said, his blood be on us, on our children. -Matthew 27: 24-25

When once it is agreed that Iscariot Judas was not the real betrayer it must be accepted too that the above remark to the effect that he who betrayed Jesus deserved a greater punishment for sin, does not relate to Iscariot Judas at all, but to every one that was (or is) desirous of his crucifixion (ATONEMENT).

Attempt to murder, abetment of murder, expressing pleasure at one's crime of murder is no less a crime than the actual murder. Please read what Jesus says in clear terms in this respect.

Ye have heard that it was said by them of old time, thou shall not commit adultery: but I say unto you that whosoever looketh on a woman to lust after her, hath committed adultery with her already, in his heart. -Matthew 5: 27-28

From the above, an unbiased theist has reason to believe that similarly though the Christians are not directly responsible for the Crucifixion of Jesus, they can never absolve themselves from the sin which they indirectly get involved in, from the blood of Christ, because they are in their heart of hearts well pleased with the crucifixion of Jesus and regard it as an atonement for their sins. Jews wanted to get rid of Jesus by crucifying him and Christians seek salvation in the crucifixion of Jesus as an atonement for their sins. The motives may differ but the objective of both the Jews and Christians is one and the same - that is "CRUCIFIXION" of Jesus — and accordingly the result of crucifying a Just person is also the same with them both - that is "acquiring a greater sin".

The enforced belief in the atonement doctrine has been so deeply rooted in the minds of the Christians, that it leads to feel that it is certain, that, had not the Jews crucified Jesus, and if the Christians were not under the false impression that Jesus atoned for them, the very Christians themselves would have definitely killed him for the sake of their atonement. Would they not? They would indeed. Because they wanted the blood of Jesus as atonement for them to wash out their sins. In this way, the Jews who did not believe in Jesus and having involved themselves in crucifying him, have acquired the sin directly. And after his crucifixion the Christians who believed in Jesus as their "SAVIOUR" and are well pleased with his crucifixion have acquired the sin indirectly. And the sin for Jews was limited only to the group of people who at that time took part in the crucifixion of Jesus,

and their successors were (or are) not responsible for it. On the other hand the sin of the Christians is unlimited which is being credited to the account of every Christian of every generation and continues to be so as long as this false belief of ATONEMENT prevails. Jesus prayed for forgiveness to those that crucified him for not knowing what they were doing (Luke 23:34) and therefore they are likely to be pardoned. But what about the Christians that wantonly take pleasure in the crucifixions of Jesus on the ground that it was for their atonement? Leave alone the question of original sin for a moment, but who will atone for the sin thus indirectly acquired by the crucifixion of Jesus on the Cross, which comes to their credit by regarding the crucifixion of Jesus as a necessary means for their atonement?

SATAN PROMOTES EVERY EVIL

Satan is an open enemy of man, who makes men turn away from God. He instigates and insinuates such evil thoughts in the minds of men as are dead against to God's ordinances, performing of which, men get damnation and condemnation to Hell punishment. To succeed in his plans, satan some times disguises himself as a benefactor -

ADAM AND EVE WERE TRAPPED

Now the serpent [satan in disguise of a serpent] was more subtil than any beast of the field, which the Lord God had made. And he said unto the woman [Eve], yea, hath God said, ye shall not eat of every tree of the garden? And the woman said unto the serpent, we may eat of the fruit of the trees of the garden; But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it neither shall ye touch it, lest ye die. And the serpent said unto the woman, ye shall not suerly die; for God doth know that in the day

ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the women saw that the tree was good for food and that it was pleasant to the eyes and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.

-Genesis 3:1-6

Thus satan disguised himself as a benefactor, and deceived both Adam and Eve and made them turn away from God.

INSINUATES DOUBTS AND UNDO PROPHETS' TEACHINGS

As regards to this We have a good example in the parable of Jesus.

And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately and taketh away the word that was sown in their hearts. *-Mark 4:15*

AND AGAIN IN THE PARABLE OF TARES, JESUS EXPLAINS THAT THE DEVIL SOWS THE TARES - TO MEAN AS SAYING THAT SATAN INITIATES EVIL THOUGHTS IN MAN.
(Matthew 13:38)

TEMPTS TO MISLEAD BY ANY MEANS

Leave alone the question of ordinary people, but he does not desist from his evil efforts playing even on prophets of God.

In this regard, we have an example in the life history of Jesus himself that how he being a prophet of God, could repel the satanic instigations.

And again, the devil taketh him up into an exceeding high mountain, and sheweth him all the Kingdoms of the world and the Glory of them; and saith unto him [Jesus], all these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, get thee hence Satan; for it written thou shalt worship the Lord thy God, and him only shalt thou serve. *-Matthew 4:8-10*

Those that are misled by satanic temptations - “ASSIGNED TO HELL”

Then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire prepared for the Devil and his Angels. *-Matthew 25:41*

This was the reason why Jesus prayed God that his disciples and all those that believe on him might be saved from SATAN and be kept far away from satanic influence.

Thus we read :-

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the Evil. *-John 17:15*

And further continued -

Neither pray I for these alone but for them also which shall believe on me through their word. *-John 17:20*

SATAN IS NOT A BENEFACTOR

All the above passages make clear that whatever efforts satan do, they are not meant for the benefit of man, but such horrible ones as on discharging of which lead to utter destruction.

Now taking into consideration the point at issue of salvation of mankind by means of Jesus' vicarious atonement, let us examine the following points.

SATAN INSTIGATES ONE OF JESUS' DISCIPLES TO BETRAY HIM

Then one of the twelve called Judas iscariot, went unto the chief priests and said unto them, what will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time, he sought opportunity to betray him
-Matthew 26:14-16

Here the point is not that who was the real betrayer of Jesus - but only to pinpoint on the fact that how one of his disciples had been seduced by Satan. Jesus described him as a devil

Thus we read :-

Jesus answered them, have not I chosen you twelve, and one of you is a Devil? -John 6:70

Why did Jesus describe him as a DEVIL? Because he had been insinuated by SATAN to betray him (Jesus).

And supper being ended, the Devil having now put into the heart of Judas Iscariot Simon's son, to betray him. -John 13:2

And after the sop Satan entered into him; then said Jesus unto him that thou doest, do quickly -John 13:27

The last part of the above verse "THEN SAID JESUS UNTO HIM, THAT THOU DOEST, DO QUICKLY" does not mean that Jesus had given his betrayer a free chance to betray him, being just as an instrument in the act of carrying out his(pious) vicarious atonement. He was not really willing for so called atonement (death on cross) Observe the following passages to know in clear terms that what does it really suggest for.

Therefore he that delivered me unto thee hath the greater sin
-John 19:11

And again -

But woe unto that man by whom he is betrayed -Luke 22:22

Were it a sacred sacrifice made by Jesus as is presumed by the Church, why sin of guilt be assigned on him/them that carry out this act of vicarious atonement?

PART PLAYED BY SATAN IN SO-CALLED VICARIOUS ATONEMENT - AN EVIL DESIGN

From the foregoing points the nature of satan has been proved to be EVIL and all his efforts are purely designed to mislead mankind to the path of destruction. Keeping in view of these facts, part played by him in involving one of the disciples of Jesus as an instrument for Jesus' betrayal is a clear proof that the socalled atonement of Jesus is neither a great sacrifice decreed by God, nor Jesus' wilful offer as an atonement for the salvation of mankind but AN EVIL DESIGN of SATAN which has engulfed the entire christendom in the sin for the innocent blood of Jesus.

HE THAT HAD BETRAYED JESUS REPENTED HIMSELF

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself and brought again the thirty pieces of silver to the chief priests and elders saying - I have sinned in that I have betrayed the innocent blood. And they said what is that to us? See thou to that. And he cast down the pieces of silver in the temple and departed and went and hanged himself

-Matthew 27:3-5

Thus the betrayer repented and punished himself to death and therefore it is likely that he might have been forgiven of the great sin. But what about the church that is rejoicing in Jesus' blood as an atonement for it?

DOES SATAN EVER DO GOOD TO MANKIND? can you expect any good from satan?

If the punishment given to Jesus on the cross were to mean as a sacred atonement offered by Jesus for the salvation of mankind, as is professed, could ever Satan, the enemy of mankind, had involved his part in carrying out the process of Atonement?

So far we have closely discussed the points at issue as regards the original sin and atonement and we now turn towards the facts relating to the crucifixion of Jesus after his betrayal.

JESUS DID NOT DIE ON THE CROSS

So far we have examined how Jesus had made his self efforts and trials to save himself from the wicked hands of the enemy, and how all

his efforts were proved to be futile. Jews had succeeded in their plans and betrayed Jesus and got the sentence of death punishment by crucifixion imposed on Jesus by Pilate under false allegations. Accordingly he was put on the Cross. God also had planned to save his prophet from death. Let us observe how the circumstances played a favourable and decisive role to save Jesus from the accursed death.

According to Jesus, he was one of the prophets who appeared in Israel (Matt 15:24), and therefore, when his own people attempted to put him on the Cross, he defended himself by praying God in the following terms:

Father, if it be possible, let this cup [death] pass from me

-Matthew 26:39

Abba, Father, all things are possible unto thee, take away this cup

[Death] from me -Mark 14:36

Father, if thou be willing remove this cup [Death] from me

-Luke 22:42

Father, save me from this hour [hour of death] -John 12:27

All these prayers could not have gone unheard, as Jesus himself asserted that God always heard his prayers and in fact he thanked God for it saying "...FATHER I THANK THEE THAT THOU HAST HEARD ME. AND I KNEW THAT THOU HEAREST ME ALWAYS..." (John 11: 41-42). So in answer to the prayers of Jesus, God created a favourable turn in the situation as a result of which the following events took place.

1. The first person deeply interested in this situation was the wife of pilate who recommended and interceded for Jesus so that he might be saved.

Thus we read:

When he [Pilate] was set down on the judgment seat, his wife sent unto him, saying, have thou nothing to do with that just man [Jesus]: for I have suffered many things this day in a dream because of him
-Matthew 27: 19

2. Thus a sympathetic wave crept in the mind of pilate who played an important role in an effort to save Jesus and to set free.

As in those days it was a custom observed on one particular festival day or feast to release a prisoner of the people's choice. Pilate takes this opportunity and seeks the verdict of the people regarding the release of Jesus.

Therefore, when they were gathered together Pilate said unto them whom will ye that I release unto you? Barabbas or Jesus which is called Christ?
-Matthew 27:17

AGAIN:

The Governor answered and said unto them, whether of the twain will ye that release unto you? They said Barabbas -Matthew 27: 21

Pilate saith unto them, what shall I do then with Jesus which is called Christ? They all said unto him let him be crucified
-Matthew 27:22

This indicates that pilate himself did not sentence Jesus to death nor was he willing to have the sentence carried out.

And the Governor said, why what Evil hath he done? But they cried out the more, saying let him be crucified -Matthew 27:23

This indicates that Pilate did his best to save Jesus. The more he tried to defend Jesus, much more were the people thirsty for the blood of Jesus.

When Pilate saw that he could prevail nothing, but rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. -Matthew 27:24

It is evident from this, that the more Pilate had tried to release Jesus, the more were people thirsty for the blood of Jesus, and so, as he could not resist the Pressure of the people any more, he finally tried to apprise the multitude tactfully washing his hands clean and declaring that he was personally not responsible for the blood of Jesus but that it was the people who would themselves be held responsible with the hope that they might be frightened of the sin to descend on their heads and to keep away from crucifying Jesus.

3. The night before his putting on cross, Jesus was restlessly engaged in preparing his disciples ready with swords, and leading them to garden of Gethsamane, where he was busy in praying God to save him, and also in checking his disciples frequently whether they were carefully watching or not as employed by him- all these affairs made him suffer grievous mental tension which made him unrest. He was betrayed and led to the chief priest. Early in the morning he was interrogated by him and was very badly treated there. Later he was

taken to the Governor with false accusations as a traitor. He interrogated him and found to be innocent of the accusations made against him. Yet he was yielded to the pressure of the people and sentenced him death penalty by crucifixion. He was put on cross. All these unfavourable trends of circumstances made him helpless so much so he became faint on the cross. A deadly suffering man becoming faint is a boon in disguise - because no sooner does one become faint than oneself loses one's senses as a result of which one does not feel sense of suffering however much torture is given to his body just as a person undergoes surgical operation by means of Anaesthesia without suffering any pain. In addition to this God created a tremendous favourable change in the atmosphere. The whole city was put under the thick clouds which made the surroundings appear like in darkness (Matthew 27:45). Thus the body of Jesus was comforted as if it were in the Air Conditioned room. Not only this but also he was protected from the sun - stroke which was likely to take place if his body was let suspended on cross in the hot sun. Thus God kept him in the state of coma until 3 P.M. Thus all the period, he remained on the cross, not perceiving the sufferings, was a special mercy of God that was conferred on Jesus. When he attained his senses for a short while he cried out in a loud voice saying- "*My God, my God, why hast Thou forsaken me?*" (Matthew 27:44)" and immediately he was served vinegar to drink (Matthew 27:48). These two points are authentic proofs to say that as long as he remained on cross, he was alive and at the same time he was in an anaesthetic state, not suffering the tortures of the cross. His suffering on cross cannot totally be denied. He suffered no doubt. But what certain is, he did not feel agony as he was unconscious. Thus he was set at ease. Thus God made his way easy for him to pass through the process.

4. Death on the Cross was a very slow and lingering Process. To be alive on the Cross for a period of two or three days was normal unless death caused (hastened) by means of suffocation, strangulation or cutting away of the vital organs of the body –

But Jesus remained on the cross for a few hours only (i.e.,) between 12-00 Noon to 3-00 P.M (Matt: 27: 45-46). The time taken by Jesus to remain and suffer on the Cross was so short that no man was ever known to have died on the Cross in such a short time even with thirst or starvation.

And Pilate marvelled if he were already dead: and calling unto him a centurion, he asked him whether he had been any while dead
-Mark: 15:44

This verse clearly shows how short the time taken by Jesus to remain and suffer on the cross had been; and no man had ever died in such a short time on the Cross. And it was the reason too why pilate marvelled when he heard about the death of Jesus.

5. THE TIME TAKEN BY JESUS TO REMAIN AND SUFFER ON THE CROSS WAS TOO SHORT TO MAKE A MAN DIE ON THE CROSS UNLESS DEATH IS HASTENED BY MEANS OF SUFFOCATION – BREAKING OF THE VITAL PARTS OF THE BODY ETC., ETC....

But in case of Jesus no means of the sort was employed to hasten his death, because the people were under the impression that he was already dead.

Then came the soldiers and brake the legs of first and of the other which was crucified with him. But when they came to Jesus and saw that he was dead already, they brake not his legs

-John 19: 32-33

6. Was Jesus by that time already dead? No. A Roman soldier pierced the side of Jesus with a spear, wherefrom blood and water spurted out (John 19:34). This is a clear proof that *life was not extinct*. Blood clots in a dead body. But blood flows out only from a living body. So it can be well assumed that Jesus was *still alive* even at the time of removal of his body from the Cross.

7. The following day being Sabbath (which begins from the sunset of the same day) and in order not to profane it by leaving the bodies remain suspended on the Cross (Deuteronomy 21:23), the Jews requested Pilate to get the bodies removed from the Cross. Therefore, Jesus was fortunate as he was removed from the cross in a matter of hours (John 19:31).

8. As soon as Jesus was removed from the Cross, he was handed over to one of the secret disciples named Joseph of Arimathea who immediately carried him away and wrapped him in fine linen and kept him in a *room-like, very comfortable hewn grave*.

(Matt: 27: 57-60).

Thus at the time of reaching the grave Jesus was suffering from injuries at only five places (viz.,) one on the each of the two palms of the hands and feet and one in the side of which only one was a major injury which was caused by the soldier who pierced the side and the other four were only minor. Except these, Jesus sustained no other injury. By the time Jesus was removed from the Cross blood was still flowing from all the wounds which proves clearly that he was not dead.

H. Spencer Lewis Says;

When the storm quieted, torches were brought and an examination of the body revealed that Jesus was not dead. The blood flowing from the wounds proved that the body was not lifeless and so the cross was immediately taken and his body removed from it
(The Mystical life of Jesus – Fifth Edition page 266).

All these points lead us to conclude that **JESUS DID NOT DIE** on the Cross. He was **ALIVE** when he was removed from the Cross. But the much speculated death of Jesus was no more than his temporary unconsciousness only, and the supposed resurrection was nothing but the coming back of Jesus from a state of unconsciousness to consciousness.

COMPARISON OF THE MIRACLE HAPPENED TO JESUS WITH THAT OF JONAS

Had Jesus really died on the Cross and resurrected on the third day as is the belief of the Church, his miracle would not have been compared with the miracle relating to Jonas.

Please observe the following points in this connection

But he answered and said unto them, an Evil and adulterous generation seeketh after a sign: and there shall no sign be given to it, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly; so shall the son of man be three days and three nights in the heart of the earth -Matthew 12: 39-40

The above is the reply of Jesus to the scribes and pharasees when asked by them to show some miracle in token of his being a prophet.

He told them that he would be in the heart of the earth for three days and three nights just like Jonas who stayed in the belly of the whale for three days and three nights.

The following are the direct points which can be noticed while reading the story of Jonas as quoted in the old Testament.

1. Jonas was cast into sea (Jonah 1:15).
2. A great fish swallowed him (Jonah 1:17).
3. Jonas himself did not offer to be cast into sea, but it was done as a punishment (Jonah 1: 2-15).
4. He was not aware that he would meet with such an ill-fate before, until this event actually had taken place(Jonah 1: 5,17).
5. Jonas was alive when he entered the whale's belly(Jonah 2:1).
6. He stayed in the whale's belly alive for three days and three nights (Jonah 1: 12, 15, 17).
7. He prayed God in supplication to save him from death
(Jonah 2: 2-10).
8. He came out of the belly alive (Jonah 2:10).
9. After coming out of the belly of the whale, Jonas continued his mission of preaching (Jonah 3: 2-3).

AND THE STUDY OF JONAH'S BOOK REVEALS THE FOLLOWING INFERENCES TOO WHEN COMPARED WITH JESUS' MIRACLE AS REITERATED BY JESUS HIMSELF, UNDER CONSIDERATION WITH THE ATONEMENT DOCTRINE:

1. Jonas' being thrown into the sea, was not his wilful sacrifice as an atonement for the sins of people.
2. Nor was it a God ordained sacrifice as ransom for the sins of many.
3. Jonas did not die either in the waters of the sea or in the whale's belly, but miraculously escaped his death. He was not dead, but was alive.
4. **NO-RESURRECTION: AS HE DID NOT DIE EITHER IN THE WATERS OF THE SEA OR IN THE BELLY OF THE WHALE, THE QUESTION OF RESURRECTION DOES NOT ARISE — AND**
5. **NO-ASCENSION:** He did not ascend to Heavens but he continued his mission of preaching in the city of nineveh.

SIMILARITIES BETWEEN JONAS' AND JESUS' MIRACLES WERE QUITE RELEVANT

1. Jonas was cast into sea as a punishment for his disobedience to God. Similarly Jesus was put on the Cross as a punishment as a result of the false accusations made against him. In the case of Jonas the medium used for punishment was sea and in the case of Jesus the Cross was used.

2. When Jonas was cast into the sea, there came a great fish and swallowed him. Had it not swallowed him, Jonas would have died in the water by drowning or the fishes of the sea might have eaten him away. Anyhow he could not have been saved. The belly of the whale wherein Jonas stayed for three days and three nights was no less comfortable than that of the hewn grave wherein Jesus was put. As it was a very great whale, its belly might have been not smaller in dimensions than that of the comfortable room-like grave of Jesus. The belly of the whale (the living and moving grave) was a medium by which Jonas was rescued. God had prepared this whale ready there so as to swallow Jonas as soon as he was cast into the sea, and thus to accommodate him in a place of safety.

Similarly:

God had arranged a very new and comfortable room-like hewn grave ready on hand, to put Jesus in, as soon as he was removed from the Cross. As soon as he was found dead (as he appeared like dead) he was removed from the Cross and was put into the grave. Had he not been put into the grave, as he was really alive, the enemy knowing about this would have attacked further and ultimately killed him. Thus he would not have been saved. But by putting into the grave, the enemy thought that he was dead and was put into the grave, and left him in the place of safety and went their way. Thus Jesus too was rescued by having been accommodated in the grave, the place of safety.

3. Jonas had not offered himself to be cast into the sea. Ofcourse the verse 12 of chapter one, speaks that Jonas had offered himself to be cast into sea. This is only because, when he knew for certain that the tempest was created by God as a punishment for his disobedience to God's command, having no other alternative, he was

compelled by his own helplessness and asked his shipmates to cast him in the sea. And therefore it can be definitely said that he had not offered himself to be cast into the sea.

Similarly:

Jesus too had not offered himself to be betrayed into the hands of the enemy, and was not willing to be crucified. He had defended himself by all possible means, and ultimately he was betrayed and was put on the Cross.

4. Jonas was unaware that he would be cast into the sea, that a whale would swallow him, and that it would drop him on the dry land again and that he would be saved and that he would continue his mission.

Similarly:

Jesus also was unaware that he would be put on the Cross and that he would be put into grave and thus he would be saved and that he would continue his mission.

5. Jonas was alive when he entered the belly of the whale. The belly of the whale was a living and moving grave for Jonas.

Similarly:

Jesus too was alive when he reached the grave. (Though unconscious, he was alive).

6. Jonas stayed in the belly of the whale alive for three days and three nights, praying God in supplication to save him from the certain death.

Similarly:

Jesus too stayed in the grave alive, being medically treated¹, and praying God in supplication to recoup his health. (Though this is not mentioned in the Gospel records our discussions so far reveal) that it is but reasonable to presume that he had prayed God in the grave. Because, being a prophet of God, and having prayed in supplication to save him before his betrayal, would not have kept quiet in the grave without praying God.

Jonas stayed in the belly for three days and three nights, but the gospels say that Jesus remained in the sepulchre for only one day and two nights². However it is but reasonable to presume that Jesus too stayed in the grave for three days and three nights as had been proclaimed by Jesus himself.

7. Jonas came out of the Whale's belly alive. Alive as he was, coming out of the Whale's belly in the same state of life needed no resurrection. Similarly, so is the case with Jesus too. Jesus was alive in the grave, and after recovering from his injuries gradually, in the same state of life he came out of the grave. No resurrection was needed for Jesus too.

8. Jonas' miraculous escape from death in the belly of the whale was not witnessed by anybody – so also Jesus' miraculous escape from death on the Cross was not known to anybody except Joseph of Arimathaea who had given Jesus medical treatment in secret³, when every one thought him to be dead on the Cross.

1. Jesus was given medical treatment in his grave. This can be seen in our another book Isaiah - 53. 2. Friday - one night, Saturday - one day and one night = thus two nights and one day. Sunday - Early in the morning came out of sepulchre in disguise of gardner and appeared to Mary. 3. As regards to Medical treatment given to Jesus please rerer our another book under title Isaiah - 53

9. After coming out of the Whale's belly Jonas continued his mission in Nineveh, and Jesus too after coming out of his grave continued his mission in the ten tribes of the Israelites who were then scattered in other places.

10. Jonas' being thrown into the sea, was neither Jonas' wilful sacrifice offered as an atonement for the sins of the people nor was it God ordained sacrifice as ransom for the sins of many, but it was done as a punishment for his disobedience to God. Similarly Jesus' getting on the Cross too was neither his wilful sacrifice offered as an atonement for the sins of people nor was it a God-ordained sacrifice as ransom for the sins of many but it took place as a punishment for the false accusations made against him by the Jews who succeeded in their conspiracy.

11. Jonas did not die in the belly of the Whale, but his prayers were heard by God and he was saved. Similarly the prayers of Jesus too were accepted by God and Jesus too was saved.

12. No Resurrection:

No resurrection in the cases of both Jonas and Jesus had happened as they were not dead at all.

13. No Ascension

No ascension in the cases of both Jonas and Jesus, because both of them continued their mission of preaching after their miraculous escape from death.

After studying the above points we understand how truly Jesus had prophesied that he would give no other sign except that of the sign

of Jonas. The most important aspect of the event of this miracle was, in case of Jonas, staying in the belly of the whale for three days and three nights and in the case of Jesus, remaining in the grave for three days and three nights.

JONAS had entered the Whale's belly – ALIVE or DEAD?

ALIVE

Jonas had stayed in the Whale's belly for three days and three nights – ALIVE or DEAD?

ALIVE

Was Jonas Resurrected?

NO

As he was **ALIVE**, the question of resurrection was not there. That means Jonas entered into the belly of the Whale **ALIVE**, stayed **ALIVE** in the belly for three days and three nights and came out of the belly **ALIVE**. So also (as Jesus had compared his miracle with Jonas') Jesus reached the grave **ALIVE** though unconscious, and stayed there **ALIVE** and came out of it **ALIVE**. Had it not been so, there would have been no similarity attributed between the experiences of Jonas and Jesus in this respect. If it is believed that Jesus reached the grave **DEAD**, and stayed there in **DEATH** for three days and three nights and was **RESURRECTED** on the third day and came out of the grave, then it should be equally and logically presumed that **JONAS** too went into the Whale's belly **DEAD**, and stayed in the belly for three days and three nights **DEAD**, and in the end, was **RESURRECTED** like Jesus by coming out of the belly of the Whale alive.

But the Church wantonly does not believe the obvious facts.

However by comparing this miracle of his with that of Jonas', did not Jesus clearly mean that he would enter the grave **ALIVE** though in a temporary coma, stay there for three days and three nights **ALIVE** and come out of the grave **ALIVE** just as in the case of **JONAS**? But the theory of the death of Jesus is nothing but a speculation of the Church interpreting his swoon as death, and the return of Jesus to consciousness as his supposed **RESURRECTION**.

PLEASE EXAMINE THE FOLLOWING POINTS TOO, WHICH LOGICALLY SUPPORT OUR ARGUMENTS, REFUTING THE THEORY OF ATONEMENT AND RESURRECTION.

RESURRECTION OF JESUS – A MYTH

THE DISCIPLES DID NOT BELIEVE IN THE RESURRECTION

1. If he were really to be resurrected from his death, he should have told the people, as well as his disciples, that he would resurrect after his death. Wide publicity would have been given about his resurrection, and the news would have spread rapidly, and accordingly a great number of people would have gathered to witness his promised resurrection, a marvelous miracle ever performed and all his disciples would have assembled at the grave of Jesus to welcome his resurrected body.

In this connection let us recollect that how a great number of people came to see both Jesus and Lazarus of whom the former one raised the latter one after his death as a miracle. The following passage reveals this fact:

Much people of the Jews therefore knew that he was there, and they came not for Jesus' sake only, but that they might see Lazurus also whom he had raised from the dead. But the chief priests consulted that they might put Lazurus also to death; because that by reason of him many of the Jews went away and believed on Jesus

-John 12: 9-11

If this were to be the case with a miracle of raising the dead Lazarus to life, how much more commotion would have been created for yet, a by far greater miracle of the resurrection of Jesus from death after crucifixion? Had people (from distant and local places) gathered in huge numbers **COME** to witness the miracle of the resurrection at the grave of Jesus? No. On the contrary none else was there at the sepulchre of Jesus except the five or six ladies who went to the grave only on a customary routine visit¹. Moreover contrary to expectations, even his disciples did not believe in the resurrection when heard from Mary Magdalene.

*And they [Disciples] when they had heard that he [Jesus] was alive and had been seen of her [Mary Magdalene], **believed not.***

-Mark 16:11

DOES THIS NOT PROVE THAT JESUS HAD NEVER TOLD THE PEOPLE OR EVEN HIS DISCIPLES THAT HE WOULD BE RESURRECTED HAVING NO IDEA OF IT?

PRAYERS OF JESUS REFUTE RESURECTION

2. If Jesus had known that he would conquer death and be resurrected after three days, why did he pray God to remove the cup of death from him? This prayer is just enough to make resurrection

¹The real cause of going the ladies to the grave is explained in our another book, Isaiah-53

incredible. Because his prayer to God to save him from death is self-explanatory to the fact that he was having no idea that he would rise from the dead. If resurrection were to take place really, the death of Jesus was not at all the real state of death, but only an interval between the pre-resurrection and post-resurrection periods, for which, as a matter of course he should not have worried himself so much as to pray for deliverance from death. The Church may defend this by attributing it to **HUMAN WEAKNESS**. If it were so, human as he was, he had dreaded the pain and torments attendant to crucifixion and so should have prayed God to see that there was little pain or no pain at all in the process. But please note that his prayer was not for a pain-less or easy death, but for complete avoidance of death. DOES THIS NOT IMPLY THAT THERE WAS NOT EVEN A GLIMPSE OF AN IDEA OF RESURRECTION WHILE HE PRAYED?

DISGUISE OF JESUS – STRONG SUPPORT FOR THE REFUTATION OF RESURRECTION

3. Had he really overcome death and had he been really resurrected, there should have been no threat of further death or further attack by the enemy. So that Jesus could have availed of this opportunity for his propagation purpose, freely and openly preaching to the people and appearing before them all at all times, and this supernatural act could have earned him a great victory over all and particularly on his opposition and thus could have established his mission as completely successful. But did he appear to anyone after his supposed resurrection other than to his disciples and that too in secret and only on three or four occasions? Why? Because, as we have proved already how circumstances had been favourable to

Jesus enabling him to escape death on the Cross and reach a place of safety (sepulchre) where knowing that life was not extinct, he had been medically treated in secret even without the knowledge of his disciples, at the instance of the richman, Joseph of Arimathea who took him away from the Cross, for fear of a further attack of the enemy. That was why the disciples, even on hearing that Jesus was alive, could not believe.

*Now when Jesus was arisen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him as they mourned and wept. And they when they had heard that he was alive, and had been seen of her, **believed not** -Mark 16: 9-11*

*After that he appeared in another form unto two of them, as they walked and went into the country. And they went and told it unto the residue: **neither believed they them** -Mark 16: 12-13*

*Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart because **they believed not them** which had seen him after he was risen -Mark 16:14*

4. However the wounds of Jesus were healed to the extent enough to make him somehow able to walk and talk, and to come out of the sepulchre and try to meet all his disciples and others who loved him, in **DISGUISE**, for fear of being re-arrested. As long as he stayed there, he was all the time in disguise in one form or the other, and when he happened to meet his people in secret places, he had therefore to introduce himself to them.

*Jesus saith unto her, woman, why weepest thou? Whom seekest thou? **She supposing him to be the gardener** saith unto him, sir if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself and saith unto him, Rabboni, which is to say Master -John 20: 15-16*

Therefore when he appeared to Mary he was in the disguise of a gardener; and when he made sure that they were alone he made himself known to Mary. Not only he had disguised himself but the above verses evidently show that he had changed his voice too so that it might not be recognised. When he had first talked Mary, enquiring her whom she was seeking for and why she was weeping, the sound of his tone having been quite different to that of his natural voice, Mary could not identify him as Jesus because both his voice and appearance were disguised. But when he had called her in his normal voice, for the second time of the same event, she could immediately identify him as Jesus.

*But when the morning was now come, Jesus stood on the shore: but the disciples **Knew not that he was Jesus** -John 21:4*

*After that **he appeared in another form** unto two of them as they walked and went into the country -Mark 16:12*

This reveals the fact that he kept himself in disguise to the extent that even his own disciples could not identify him as Jesus.

Now the question is, if he had thus really over come death by resurrection, what was the reason for him to disguise himself in different forms? And why did he not appear to all the people openly? The

answer in all probability can be no more than what we have already arrived at that he did not die on the cross. After his recovery from the wounds he stayed there for some days in disguise for fear of being re-arrested, to give his final instructions to his disciples. And then he went away from there to some other places to preach.

PRAYER OF JESUS CONFIRMS OUR ARGUMENT

5. Finally, in support of our arguments that the advent of Jesus into the world was meant only for the purpose of preaching like all the other prophets preceding him, but not for atonement as advocated by the Church, we take up now his prayer to God, before his betrayal, in which he clearly submits that he had served the purpose for which he was sent into the world and discharged his duty.

I have Glorified thee on the Earth. I have finished the work which thou gavest me to do... -John 17:4

The above verse spoken by Jesus before getting on to the Cross, clearly indicates the nature of work he was entrusted with, and that he had completed his assignment. But the Church contradicts this, saying that he came into the world for atonement. If his work was primarily to atone, would he have said that he had finished his work which God had assigned him to do on earth, even before atonement? Of course, not!

So far we have closely discussed the matters regarding Original sin-Atonement-Resurrection etc., and concluded on a scriptural basis and logically that all of them are nothing but false doctrines invented by the Church and that the relevant verses relating to the doctrines in question whatever found in the Bible are nothing but mere interpolations.

WHEN THERE WAS NO DEATH FOR JESUS ON THE CROSS WHERE IS THE PLACE FOR...

... VICARIOUS ATONEMENT..?

... AND RESURRECTION..?

ANNEXURE

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity
-Matthew 7:23

This is the stern warning given by Jesus with great stress on the point that on the day of Judgment he would drive away the people in great disgust who beseech him for his intercession.

But what sounds absurd is the illogical interpretation of this verse by the Church. Christian exponents explain that Jesus would deny those that had denied him before men in this world, but not those that had confessed him before men, and therefore this warning does not apply for the Christians themselves who regard Jesus as everything for them. But it is absolutely not so: Therefore to know the correct interpretation of the verse, we have to turn to what Jesus himself had said in the scriptures.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? and in thy name done many wonderful works? -Matthew 7:22

This verse clearly speaks of those whom God had condemned to Hell, who would seek the help and intercession of Jesus and whom Jesus would reject in great disgust and would drive them away from his presence saying “I NEVER KNEW YOU: DEPART FROM ME YE THAT WORK INIQUITY”. They were not those that had denied Jesus in the world before men as the church interprets, but those who have had a great faith in Jesus. Further the verse implies very convincingly that those were not ordinary nominal Christians with indifferent faith, but they would claim to have been blessed with the

powers of working miracles in the name of Jesus. Claiming to have done many wonderful works in his name itself is self explanatory that they had confessed Jesus before men. Had they denied him before men, their claim of performing wonderful works IN HIS NAME would have been meaningless. Therefore it is self explanatory that the church has evidently erred in understanding the real meaning and interpretation of the Verses (Matthew 7:21-23), and has been under the erroneous impression that Jesus’ prophecy about his rejection (Matt 7:23) is only for those that had denied him before men, but not for those that had confessed (accepted) him before men in the world. This kind of interpretation of the verses does not stand to the test of reason. It reveals either lack of enough knowledge or, wanton twist from truth by the church rather than hiding the truth. Yet the fact that the sincere followers of the church do not probe into the matter is a different issue. Thus they would be led in the same path of ignorance and darkness, and, ultimately on the day of judgement, rejected by Jesus. This is the reason too why they would enquire Jesus as to their ill-fate. Their enquiry is enough to prove that they had been quite ignorant of the teachings of Jesus. When they find the results obtained to be contrary to their expectations, they are greatly troubled and enquire Jesus in great surprise, “**HAVE WE NOT PROPHESED IN THY NAME? AND IN THY NAME HAVE CAST OUT DEVILS? AND IN THY NAME DONE MANY WONDERFUL WORKS?**” (Matt. 7:22). In other words they mean to say, Lord, we know that you had warned while you were in the world that you would reject many people that would come to you on the day of judgement for your intercession, and that you would drive them away from your presence saying “I NEVER KNEW YOU: DEPART FROM ME, YE THAT WORK INIQUITY” “But Lord, we had been told by the church that those whom you would reject were those that had

denied you in the world before men¹. As you have taught that confessing you before men is a sign of faith by which alone one can have your intercession (Matt. 10: 32-33) not only have we confessed you before men, but we have done many wonderful works in your name which is self evident of our staunch belief in you. Confessing you before men was only a common practice with every one who professes to be a believer, but Lord, we have given you no lesser status than that of God and yet today why have we been condemned by God to be cast into Hell? We pray you, our Lord, to reveal the nature of our iniquity which led us to eternal damnation.” But Jesus does not allow them to stay in his presence, nor will he reply to their questions but in great hatred drive them away saying “I NEVER KNEW YOU, DEPART FROM ME”. Who would be these unfortunate people likely to be who, in spite of having so great a faith in Jesus and as a token of which, even after claiming to have done marvelous miracles would be yet rejected? And what was their unpardonable iniquity which would lead them to eternal damnation?

(The answer is given by Jesus himself in Matt. 7:21)

Not every one that saith unto me, Lord, Lord shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. -Matthew 7:21

To know the interpretation of this verse in its correct perspective, one should go through its analytic study. In the whole verse the negative word “NOT” has played a significant role in creating great confusion. If the word “Not” is considered as qualifying the phrase “EVERY ONE”, as “NOT EVERY ONE” the verse gives one meaning

1. Please refer to the commentary by Mr. Clifton W. Branon of long view, Texas, in the “Soul Winners” revised 1969 New Testament, Eighth edition under the foot note in page 39

and if “not” is inserted to precede the predicate of the sentence, (i.e.) “SHALL ENTER” AS “SHALL NOT ENTER”, the verse gives altogether a different meaning to that of the former. Now let us see how the verse gives the different meanings by using the word “NOT” in the two respective places.

I. MODEL : THE ROLE OF “NOT” AND ITS MEANING.

(A) Note : This is in case when the verse is taken only upto—

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven.

Not every one means “not all” and not all means “A FEW”

Now the verse reads to mean:

“A few that saith unto me Lord, Lord, SHALL ENTER into the kingdom of heaven”, that is to say -

“EVERY ONE (or all) that Saith unto me Lord, Lord, SHALL NOT enter into the kingdom of heaven, but that ONLY A FEW SHALL ENTER into the kingdom of heaven” .

(And this is the interpretation of the verse by the church) .

Had the verse been complete in itself that is “NOT EVERY ONE THAT SAITH UNTO ME, LORD, LORD, SHALL ENTER INTO THE KINGDOM OF HEAVEN” ., the above interpretation and meaning would have been correct. Even then it is faulty unless an additional clause “BUT A FEW” is followed at the end of the verse (i.e.) the verse should have been constructed to read “NOT EVERY ONE

THAT SAITH UNTO ME, LORD, LORD, SHALL ENTER INTO THE KINGDOM OF HEAVEN, BUT A FEW". If the verse had been so framed, the interpretation of the church would have been undoubtedly correct.

But as a matter of fact, in the text, the clause "BUT A FEW" Qualifying the condition for entrance into the kingdom of heaven is not there, instead (in its place) the clause "BUT HE THAT DOETH THE WILL OF MY FATHER WHICH IS IN HEAVEN" is there which qualifies the really eligible to get entry into the kingdom of heaven. As a consequence this subsequent clause of the verse contradicts the above interpretation of the church and gives the meaning as follows:-

NOT "a few" that saith unto me Lord, Lord, BUT "every one" that doeth the will of my father which is in heaven, SHALL ENTER into the kingdom of heaven. The readers would not fail to note that in the absence of this clause "but he that doeth the will of my father which is in heaven" the interpretation of the church could be correct to some extent though the construction of the verse is faulty. But when this last clause of the verse is read together with the preceding clause, it contradicts the above interpretation of the church in one way, or in the other way, if the interpretation of the church is taken for granted, it creates a headache because the construction of the verse itself is meaningless. Thus in both the angles the interpretation of the church cannot be considered to be consistent.

B. WHEN THE WHOLE VERSE IS TAKEN UP :-

Not every one that saith unto me, Lord, Lord shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven.

Now let us examine the verse by replacing "NOT EVERY ONE" with "A FEW" to find out how far the contention of the church is tenable.

NOT EVERY ONE means "not all" – Not all means "A FEW"

"A Few that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven"

Now read the sentence as substituted above and try to understand the meaning it conveys. But you will fail to arrive at its real and correct meaning because the verse is rendered self contradictory on the one hand, and the construction of the sentence itself is defective on the other. We have thus tried in both the ways regarding "NOT" as an associated word of the phrase (every one) (i.e.) "NOT EVERY ONE" taking it as one phrase. But both the ways proved that the word "NOT" can in no way be regarded as the one to be associated with the phrase "**every one**". Therefore we are justified in regarding "NOT" as only a negative of the predicate in the sentence "shall NOT enter".

It may be questioned why then the negative "not" has been removed from the predicate, and placed at the beginning of the sentence preceding the subject "EVERY ONE" as "Not every one" creating confusion ? Readers may please note that construction of the sentence of this kind is grammatically correct. But if any one takes advantage of such verses to misinterpret, it is only his misfortune and not a grammatical mistake.

Please observe the following example:-

EXAMPLE :- Man has not seen God.

In this sentence “NOT” is the negative of the predicate “has seen”. The same sentence can be rewritten without changing the meaning as follows:-

No man has seen God (John 1:18).

This example is an instance where the displacement of the negative in the sentence can be made without changing the meaning.

II. MODEL – THE ROLE OF “NOT” AND ITS MEANING

As can be inferred from a study of the points as have been discussed above, we understand that the word “NOT” is not a word associated with the Subject “every one”, but the negative of the predicate “shall enter” (i.e.) “**SHALL NOT ENTER**”. Therefore the verse in an other form can be remodelled as follows:-

*Every one that saith unto me Lord, Lord, **shall not enter** into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven*

To mean

*Every one (means all) that saith unto me Lord, Lord, **Shall not enter** into the Kingdom of Heaven,*

*But he (or every one-means all) that doeth the will of my Father which is in Heaven **shall enter** into the Kingdom of Heavem.*

Now please examine the following example :-

Example :- She said, “Not every one that loved me, can marry, but he that doeth the will of my father”.

Unless the above sentence is wilfully twisted, even an average high school student can easily interpret it as follows:-

She said, “Every one that loved me cannot marry, but he alone can marry that doeth the will of my father”.

If this be the interpretation of the above example, the church may clarify if there is any difference in the construction of the verse under discussion from that of the example given above. If not it must accept the interpretation of the verse in the same way, as it has been interpreted in the case of the sentence given as an example. Then the meaning of the verse shall be definitely as follows:-

*Every one that saith unto me Lord, Lord, **shall not enter** into the Kingdom of Heaven: but he that doeth the will of my Father which is in Heaven **shall enter** into the Kingdom of Heaven.*

A careful study of the above verse under discussion reveals that its construction is the outcome of two sentences of independent nature and contradictory to one another clubbed together by the conjunction “BUT” which reads as follows:-

1. Every one that saith unto me Lord, Lord, shall not enter into the kingdom of heaven.
2. Every one that doeth the will of my father which is in heaven, shall enter into the Kingdom of heaven.

These two sentences can be formed into one sentence without changing the meaning in the following manner:-

1. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. (This type has been adopted by the Church).
2. Every one that saith unto me Lord, Lord, shall not enter into the Kingdom of heaven, but he that doeth the will of my father which is in heaven. (We have adopted this type to justify our explanation).
3. Not every one that saith unto me Lord, Lord – but he that doeth the will of my father which is in heaven shall enter into the Kingdom of heaven.

On studying the above points we understand that the verse under discussion is the result of the combination of the two sentences of independent nature one of which is a forbidden act disqualifying one to enter into the Kingdom of heaven and the other ordained by God which qualifies one to enter into the kingdom of heaven, which need to be closely examined.

1. Every one that saith unto me Lord, Lord, **SHALL NOT ENTER** into the Kingdom of heaven.

Here according to the context “Saith” unto me Lord, Lord, means “Attributes divinity to me, worships me, and beseeches help from me leaving God alone and associates me with God”. The word “LORD” here means “GOD”. In those days addressing any great man as “LORD” was common as in these days too. They also used to address “GOD” as “LORD” as we are doing these days. A number of

examples of this type can be furnished from the Bible. But the discerning readers would be careful to know the appropriate meaning of such words according to the context. For example in those days the word “FATHER” was used commonly to address God.

A. And call no man your Father upon the Earth; for one is your Father, which is in Heaven *-Matthew 23:9*

In this verse the word “Father” has been used twice which apply to God both times. The verse means “And call no man your god upon the earth: for one is your God which is in heaven”. If the words “Father” are taken literally and directly as to mean the wordly fathers, the verse becomes humorously meaningless.

B. Let the dead bury their dead. *-Matthew 8:22*

In the above verse the word “Dead” has been used twice of which the former one stands for spiritually dead, meaning faithless ones and the latter one for physically dead (deceased). If the former “dead” is taken literally to mean as physically dead (deceased) the verse becomes quite meaningless. Though the words literally carry the same meaning, the meaning of the words differ according to the context in general. So also if the word “LORD” in the verse, under discussion is taken to mean as “master or rabbi” instead of “God” as we told above, the verse becomes self contradictory because calling Jesus as “lord”, in the sense of “master” or “rabbi” is not an offence as he allowed himself to be called as lord on several occasions (John 13:13). A number of references of this type can be seen in the Bible. On all such occasions in which Jesus allowed himself to be called “lord” as per the context the word “lord” stands for “master” or “rabbi” or something

else expressing superiority. But here in the verse under discussion it means “God”. Therefore the verse means “whoever calls me God, attributes divinity to me, worships me and beseeches help from me besides God Almighty **SHALL NOT** enter into the Kingdom of Heaven”. This forbidden act committing of which disqualifies one to enter into the Kingdom of heaven.

2. “He that doeth the will of my Father which is in heaven shall enter into the Kingdom of heaven”.

This is to mean – that “He that observes the law given by God through prophets and walks in His statutes **SHALL ENTER** into the Kingdom of Heaven.

The analytic study of the verse revealed that Jesus had enjoined, that law must be observed strictly and forbade the status of divinity to be attributed to him. Contrary to this the church worships Jesus as the incarnation of God in human form and professes that Jesus had redeemed them from the curse of the law.

Christ hath redeemed us from the curse of law... –Galatians 3:13

And therefore it is needless to define the grave consequences of disobeying the master, other than being rejected.

Now there remain two points to be clarified out of which the first is about the miracle-workers and the second about the rejection of Jesus whether wilfull or helplessness on his part.

The verse appears to mean that those who would be rejected were not ordinary people, but were miracle workers. Had they been not as good, pious, and faithful to God and to the prophets as well, as

God intended them to be, how could they have been gifted with the power of working miracles? But rejection of Jesus itself contradicts this and had they been really gifted with the power of working miracles as a result of their requisite good qualities and qualifications, what would be the reason for them to be rejected? Is the Gospel record in this connection authentic? And thus a chain of doubts and queries may cross the minds of the discerning readers.

Working of miracles or casting out of devils or performing wonderful deeds do not afford one the eligibility for entry into the kingdom of heaven, except by means of observing the law strictly the truth of which has been reiterated by Jesus himself in the verse under discussion. In fact the super-natural performances are called miracles. But the power to work miracles was given to the prophets of God only to make people believe in them as the real prophets of God. (John 4:48 + 53; John 12 :37) Some of the ordinary people also can perform such kind of supernatural deeds. But in their case, it cannot be said that they are miracles but called sorcery or hypnotism (Acts 8:9). People generally cannot easily distinguish a miracle from sorcery or hypnotism. That is why even the prophets of God who worked miracles were suspected to be sorcerers (Matt: 9: 32-34). And sorcerers could deceive many people disguising themselves as *Awatars, Jogis, Babas, Saints* etc., (Acts 8:9-11). Besides this some times, the happenings of things by mere coincidence (Accidental happenings) are mistaken by the religious minded people for miracles who take a long sigh of contentment taking it for granted as genuine miracles which they Presume to be the result of their staunch belief and faith in their respective religions, however contrary are they(people) to the real teachings of their respective prophets. If people of this kind happen to witness such coincidental events four or five times in their life time, they do not

hesitate in their heart of hearts to enroll themselves in the list of miracle-workers whose fame too had likewise spread in the same way, and try to act as no less than any saint.

In regard to these coincidental happenings which people usually mistake for miracles, please pardon me if I wish to cite a good illustration out of my personal experience.

There used to be a gentleman with whom I had a long acquaintance. Often he used to watch me in fastings, prayers and punctuality in all religious rituals, and perhaps, he had formed a good opinion of me, which I presumed later, when on one fine morning, after my Fajr prayers (early morning prayers) having spent a great deal of time in meditation of God and when I was about to leave the mosque, he approached me slowly, saluted me and standing respectfully before me said in a very polite manner “Sir, pray for me. I have been trying to go to my native place to see my family and children since three or four months. But I am not getting permission from my boss who is now on camp since six months, in a distant place which takes three days journey to reach. I have written him for permission a number of times but every time, I have been asked to wait and stay until he returned. I am very eager to go to my family. So please for God’s sake, pray for me that I may get permission from him to leave for my native place”. As I was then a newly wed and as my wife was then staying at my father-in-law’s house, I could easily feel the grief and anxiety of the man. Besides this, having an elderly man of great reputation among our own community asking me to pray for him, no doubt, for a moment a thought of gratitude crept in my mind towards God, Who, I speculated, had exalted my ranks, and consequently with trembling hands up for prayers, and tears of joy which were not shed but drained within the

eyes themselves, I knelt down and prayed for the man. And after the formalities of the prayers were through I sent the man away saying God willing, he would get immediate order from his boss.

To my great surprise when I went to the Mosque again as usual for the Asr (evening) prayers, in the evening of the same day, I found the man talking with others cheerfully. When he saw me enter the Mosque, he rushed to me at once, embraced me with great joy and kissed my hands with utmost gratitude, almost drowning me into an ocean of surprise. Before I could say any thing to him, he interrupted me and said, “Thanks to Lord, your prayer has been accepted”, and showing me a letter, continued, “see here. Just in this evening post I have received this order from my boss granting me leave to go to my family”. And with out a break he said, “Thank you very much sir, what a marvellous result has your prayer fetched!, he exclaimed. Really speaking, realising that my prayers had brought good returns in such a short time my joy knew no bounds. I too regarded it to be a great miracle. The man said “sir, indeed it is a great miracle.” Yea, every one thinks so. But what was more important than the miracle was, that by the grace of God, I could immediately realise that it was neither a miracle worked by me nor the result of my prayers, but the acceptance of the prayers of the man himself which resulted in getting the desired permission. My prayer was an accidental event only which appeared like a miracle but the real happening of the thing that was necessary had been done even three days previously to that date. This is the truth behind the accidental happenings of events which generally people mistake for mircales. Showing the date of the letter on which it was written and posted, I explained the man in detail how his own prayers were accepted by God three days prior to my prayer for him. Then the man understood and with much more gratitude to God for

having heard his own prayers rather than any one's intervention in his own case, went away with great contentment. Now I hope that the readers too can understand what accidental happenings are like and how they are being mistaken for miracles and how the fame of the miracle workers is being spread about.

Now let us come to the point whether those people whom Jesus would reject were really miracle-workers or not. In this regard it cannot be unreasonable if one says with certainty that they were not miracle workers at all, but that they had been under the false impression to have been blessed with the power of working miracles by which they might have mistaken the accidental happenings for their miracles for the following reasons:

1. As has already been told that the power of working miracles was given only to the prophets of God; as those that claim to be the miracle workers of the verse under discussion were not prophets of God but only the followers of the prophets, there was no chance for them to have been blessed with the power of doing miracles. If it is believed for a moment, that ordinary people also worked miracles, such power of doing miracles can be given only to the people that are most deserving for the entry into the Kingdom of heaven as a result of their righteous life led according to the teachings of the prophets just in token of their real faith and righteous life. But the case of the people under discussion seems to be contrary because they would be rejected, which is a clear evidence that their faith and acts had been not worthy enough to get entry into the kingdom of heaven and consequently it is improbable that the people of that type to have been blessed with the power of doing miracles.

NOTE: *As a matter of fact we are not concerned whether they were miracle workers or not, but this subject we have taken up only as an answer to the question which generally poses in the minds of the readers. But what we primarily desire is to find out whether they were believers in Jesus or not. The verse says "Have we not prophesied in thy (Jesus) name? and in thy name have cast out devils? and in thy name done many wonderful works?" Doing miracles may be their speculation, but doing them in his (Jesus) name was a certainty which is self evident that they had been staunch believers in Jesus. That is all.*

2. And the scripture does not record that they had done miracles nor Jesus had ever confirmed it, but what is implied in the verse is that Jesus is said to have told that those that would come to him would claim that they had done a number of miracles in his name.

now I take up the second point, about Jesus' rejection whether wilful or being helpless.

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity -Matthew 7:23

What the above verse implies is that those that would be deprived of the intercession of Jesus were the evil doers(sinners). In connection with the judgment and his helplessness to intervene in doing anything contrary to the will of God read what Jesus is known to have told in the following verses:-

Is Atonement necessary for salvation?

*Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life: and they that have done Evil, unto the resurrection of damnation. **I can of mine own self do nothing: as I hear, I judge and my judgment is just: because I seek not mine own will, but the will of the Father which hath sent me** -John 5:28-30*

The above verses mean to say conclusively that contrary to what the church professes, neither man is born in sin, nor inherited the sin of Adam by virtue of his being the off-spring of Adam who committed the sin, **nor the atonement is necessary to attain salvation.** On the other hand stress is on the point that man can attain salvation and enter into paradise(Kingdom of heaven) only by means of his good deeds. The sinners in no way can escape the eternal damnation in Hell nor the intercession of Jesus is possible, as the words spoken by Jesus himself show how helpless Jesus would be in doing anything contrary to the will of God.

To get into the Kingdom of God...

Should one worship Jesus? or follow his teachings?

Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life. -John 5:24

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